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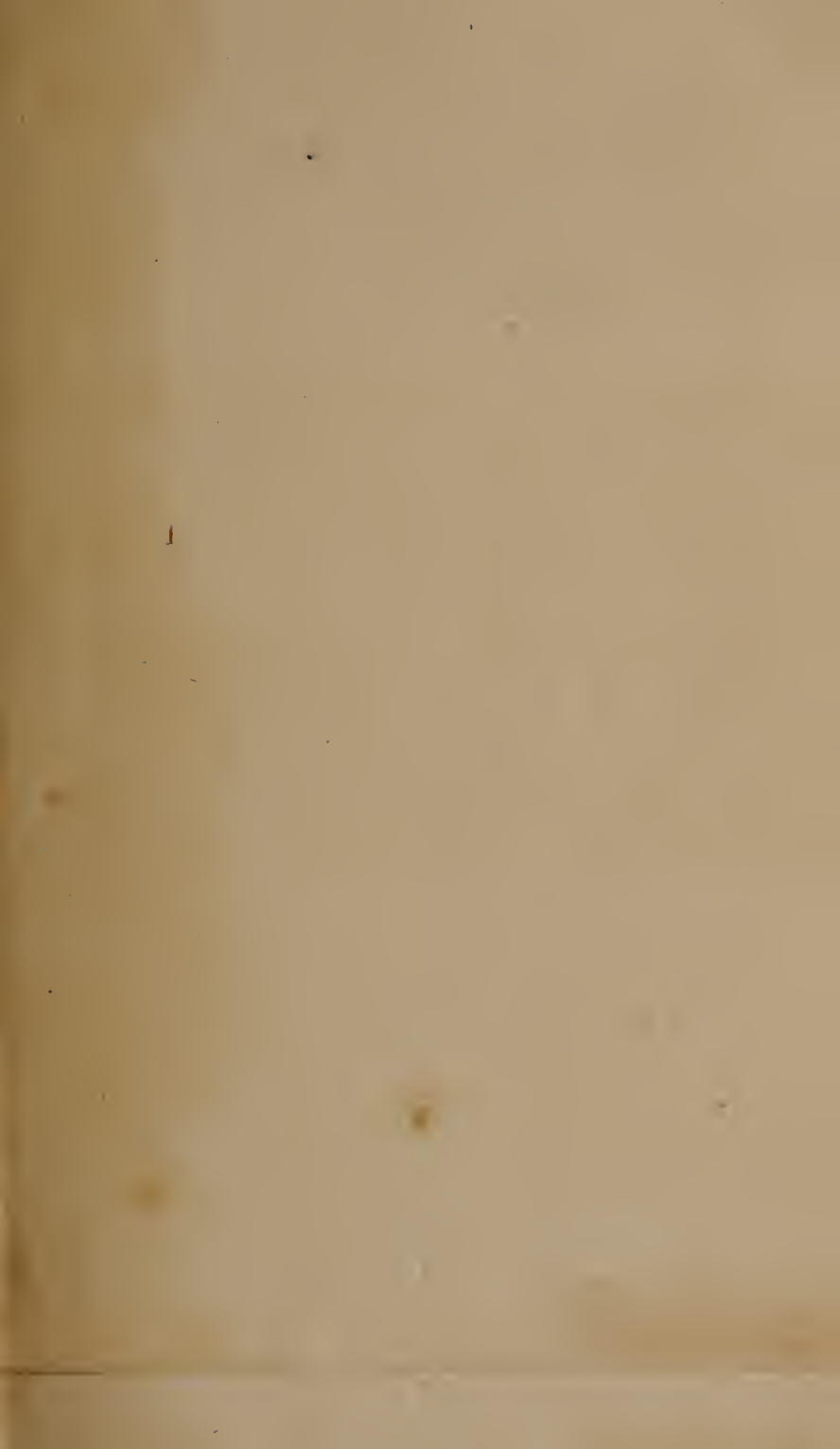
PRINCETON, N. J.

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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JULY, 1823.

REPLY OF REV. J. ROGERS TO
RABBI SYMONS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE number of the Jewish Expositor for April gave me the first information that Rabbi Symons had answered my "Remarks" on his censures of the Authorized Version of the Bible. That number contains a letter from the Rev. G. Hamilton, in which he has kindly undertaken to vindicate my remarks from the objections of Rabbi Symons: and his assistance on this occasion is so much the more valuable, because it strengthens every statement I have made in defence of the Authorized Version, by the authority of one who has shewn himself to be a good Hebrew scholar, and, being a perfect stranger to me, can have no wish, except the love of truth, to come forward in support of my assertions. After what Mr. H. has said, it may perhaps be thought unnecessary that I should make any reply to Rabbi Symons's "Answers." Yet, as my silence may be misconstrued into some degree of acquiescence in what he has said, I think it best to make a few remarks on the chief points at issue between us, and

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then I shall leave it to the public to form their judgment as to the correctness of his censures. It will be seen in the title-page of my tract, and in the third and fourth pages, that my intention was not to enter into controversies with Rabbi Symons on the interpretation of the prophecies, (being desirous to leave this subject to those who are much more competent than myself to discuss it) but merely to show that his censures of the Authorized Version are void of the slightest foundation. I shall still confine myself within the same limits, and shall first examine how far he has confuted my statements respecting the literal translation of the passages in dispute. I mentioned four passages in which Rabbi Symons has wrongly accused our translators of error in rendering the Hebrew text. The first and second are Micah iv. 2, and Isa. ii. 3, the same words occurring in both prophecies. In these verses he says the translation ought to be "and you will teach us of his ways," instead of "and he will teach us," &c. The word translated in our Bible "and he will teach us," is יִלְמְדוּנָנוּ, the third person sing. fut. cong. hiphil. It is quite clear that the third person cannot be translated in

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the sense of the *second* person. What does Rabbi Symons reply to this? He first endeavours to prove that these words do not refer to Christ. Secondly, he quotes passages in which the verb ירה is used in different senses in the Hebrew Bible, which I believe no one denies. Thirdly, he says that his translator has wrongly translated his words: that *vayoreenu midderacu* ought to be, "and ye will teach us of his ways." But what is all this to the purpose? the simple question is, whether *yoreenu*, which is the *third* person, can be rightly translated in the sense of the *second* person. The second passage is Gen. xlix. 10. which he translates, "The rod of affliction shall not depart from Judah, nor a grave from beneath his feet, until Shiloh come." The first word in dispute is שֶׁבֶט. "The meaning of the word *shebet*," says our author, in his "Light to the House of Israel," "throughout the Bible, is not *sceptre*, but rod of affliction." The natural inference from this passage is, that in the opinion of the Rabbi, שֶׁבֶט has no other sense than *rod of affliction* in any part of the Bible, and I expressed my astonishment that Rabbi Symons should be ignorant that שֶׁבֶט has the sense of *tribe* in more than a hundred passages. But for his subsequent remarks, and from the very little knowledge which he seems to have of the English language, it is possible that he has said more than he meant to say. In his "Answers" to my "Remarks," however, he distinctly states, that שֶׁבֶט does not signify *sceptre* in Ps. xlv. 6. Isa. xiv. 5. and Zechariah x. 11. His only proof is drawn from the context of these passages, and from some other passages in the prophecies, which he supposes to negative the sense of *sceptre* in the passages in dispute. I will set before the reader the passages mentioned above, with the context referred to by the Rabbi, and a reference to the other passages to which he refers. Ps. xlv. 6. "Thy throne, O God, is for ever and ever: the שֶׁבֶט *sceptre* of thy kingdom

is a right שֶׁבֶט *sceptre*." Context referred to, "Gird thy sword upon thy thigh, O most mighty," ver. 3, and "Their arrows are sharp in the hearts of the king's enemies, whereby the people fall under," ver. 5. Isa. xiv. 5, "The Lord hath broken the staff of the wicked, and the שֶׁבֶט *sceptre*, of the rulers." Context referred to, "He who smote the people in wrath with a continual stroke, he that ruled the nations in anger is persecuted, and none hindereth," ver. 6. Zech. x. 11, "And the pride of Assyria shall be brought down, and the שֶׁבֶט *sceptre* of Egypt shall depart away." Context referred to, beginning of the verse, "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up, and the pride, &c." as quoted above. Also Zech. x. 12, "And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." The other passages in the prophets referred to, are Dan. vii. 27. Isa. lx. 12. Let the reader compare these passages, and see if they afford the slightest argument against translating שֶׁבֶט *sceptre*, in Ps. xlv. 6. Isa. xiv. 5. and Zech. x. 11. From Rabbi Symons's "Answers" to my "Remarks," he seems to make no distinction between a *rod of affliction*, and a *rod for correction*; the former implies the sufferings of the patient, the other is the instrument of correction or punishment. In the latter sense שֶׁבֶט is sometimes used, but not, I believe, in the former. But neither the other words in the passage, nor its general sense and scope, will admit of either translation in Gen. xlix. 10. Let us now proceed to the word מַחֲקֵק. Our author, in his "Light to the House of Israel," quotes Isa. xxii. 16. Ezek. iv. 1. and viii. 10. to prove that this word signifies *sepulchre*, or *grave*. His first proof is from Isa. xxii. 16. which he thus translates: "What hast thou here, and who hast thou here, that thou hast hewed thee out a

sepulchre, or to engrave or cut out." "This is exactly the same word," says he, "they have translated law-giver." "We have the same word," says he, "in Ezekiel iv. 1. and again in Ezekiel viii. 10." My remark was, that in the first passage, Isa. xxii. 16. the word translated *sepulchre* is not מחקק, but קבר, that the word in Ezekiel iv. 1. is וחקות, and in Ezek. viii. 10. מחקה, the participle *puhal*, whereas מחקק is a participial noun, derived from the conjugation *piel*. In reply to these statements, Rabbi Symons asks, whether the word *mehokeek* does not proceed from the word *hok*: he then states that the 10th verse of Isa. xxii. is divided into three parts, in the second part is the word חצבי, and in the third חקקי. His other remarks on the word מחקק, are arguments drawn from the prophecies, which it does not fall in with my purpose to discuss. I observe, first, that מחקק, according to the Lexicons which I have consulted, is not derived from חוק, but from חקק, and that מחקק, וחקות, and מחקה, cannot surely be considered as the same word, though they are all derived from the same root. Secondly, that Rabbi Symons stated the *first* part, not the *second* or *third*, of the 16th verse of Isa. xxii. to contain the same word, מחקק, as Gen. xlix. 10. a statement which he cannot support. Thirdly, that the words which occur Ezek. iv. 1. and viii. 10. are different words, and have a different sense, though derived from the same root, חקק. The rendering מבין *between*, seems to have been a mistake of the translator, as our author now states that his meaning was *between*. Rabbi Symons says *shi*, שי, signifies *a present*, as well as שי, *shai*. שי occurs in three passages, Ps. lxxviii.

29. lxxvi. 11. Isa. xviii. 7. In the first passage ש occurs with a long *a* (·): in the two others with the short *a* (-). If there is any such word as ש in the Hebrew Bible with (·)

chirek after ש, I will thank Rabbi Symons to inform me in what part of the Bible it is to be found. There is only one word more which requires a few observations. After quoting the memorable prophecy, Zech. xii. 10. our author says, "This is the way we have it in Hebrew, 'and they shall look upon me whom THE GENTILES have pierced.'" I have stated that this assertion is utterly void of foundation: that there is no word in the *Hebrew text* that can be translated, "the Gentiles." In reply to this important charge of interpolating the words "the Gentiles," Rabbi Symons, after a few observations completely irrelevant to the subject, says, "Mr. J. R. asks if there is a word to be found in the *Hebrew*, that can be translated *Gentiles*: I answer, Yes; in Jeremiah xvi. 19, "O Lord, my strength and my fortress, &c." Can Rabbi Symons possibly think that he vindicates himself from the charge of interpolation by quoting *another* passage, in which the word *Gentiles* occurs in Hebrew? Such an evasion clearly proves that he is quite at a loss for an answer.

Rabbi Symons accuses me, not very courtcously, with being "in a great passion" when I wrote my "Remarks." I believe the reader of my tract will find no marks of greater warmth than such perversions of the Scriptures, and such unfounded censures of our Authorized Version, are likely to excite. The public will now judge whether Rabbi Symons was right in his censures of our Bible or not. If he wishes to learn the *true* sense of the prophecies, and to ascertain whether the assertion of the Christians that the Messiah appeared many centuries ago, about the time when the Jews expected him, and that his life and actions corresponded with the sure word of prophecy, let him atten-

tively and impartially weigh *both* sides of so important a question; let him consult the *Christian* as well as the *Jewish* expositions of the Scriptures; let him compare the life and conduct of him whom the Jews reproach with the epithet of תלוי, with the various prophecies respecting the Messiah; let him pray for help and guidance from above, and resolve to embrace the truth whatever it may be.

I am, &c.

J. ROGERS.

HORÆ JUDAICÆ.

No. IV.

FURTHER PARTICULARS OF MR. HUGH BROUGHTON'S CONTROVERSY WITH THE JEWS.

MANY things are greatly altered since the days of Hugh Broughton, and few have undergone a greater change than the mode of conducting all sorts of controversies. In this change, and particularly when the point in dispute is of a religious nature, there is much to admire, and perhaps not a little to regret. It is well to be rid of the offensive personalities, the bitter sarcasm and invective, the scorn, contempt, and reviling which were bandied between the contending parties. But the great difficulty in all reformation is, to find and maintain that point where it ought to stop. The disputants of former times entered the schools as a field of battle, and if in the scuffle that ensued there was no ceremony and little civility, they nevertheless shewed that they were in earnest—they did not lead any one to doubt whether they really held the faith they professed, by the cap-in-hand courtesy with which they contended for it.

Such suspicions have, indeed, fallen upon some defenders of the faith since the time of Mr. Broughton, but slander itself never dared to charge him with misplaced civility; for in truth, (after making every allowance for the times) it

must be confessed that his temper was none of the best, and his manner somewhat of the roughest. This will be seen in the account which his biographer gives of the first dispute with the Jews, which he records. "Being in one of the synagogues of the Jews at the time of their service, where their public minister read in a strange and feat tone, he was asked by one of the Jews as they came out, 'Did not our minister sing like an angel?' 'No,' saith he, 'he barks like a dog:' and so called for a dispute with him, where they had long and much tugging."

Of another disputation we have the following account from himself, in his "Require of Consent to Agreement against Jews, who by us are hardened and perish."

"Some of the best learned Jewes have greatly desired to be taught our Gospel. One Rabbi Elias, of Germany, whole twenty-one years: with whom, in Francfurt Synagogue, 1589, I drew all the law to Christ, so that he denied nothing: but still desired to hear the matter enlarged. We disputed upon this oath, That God should strike him presently, that spake against conscience. So he never denied any thing that I spake, but requested leave to move doubts, and departed with a desire to be taught by printing. That our conference was reported by Jewes to Constantinople, and by further instigation thence, R. Abraham Ruben sent his epistle to England: which when I had printed in Basil, Rabbi Elias came thither, and was so moved by that epistle, and long talk upon the New Testament, that he brake into these words, saying, 'Oh that you would translate the New Testament in such Hebrew as you now speak to me, ye should turn all our nation.' On the morrow I went to Zurick, and he renewed his desire. He desired the consul to write to Zurick a request of returning to teach him further: but my occasions could not suffer. And after my return from Zurick, two Italian Jewes came thither, and seeing what I had

printed, specially upon Daniel, believed and were baptized, and came to Basil to see me. Another is in England as I now hear: who by my occasion took the Gospel. And in Wormes a mild and eloquent Jew told me, that if I could shew that God was in Christ, in all other points Moses should give place to the Gospel. And generally it pleaseth them to speak to princes of Germany, that the Hebrew style which calleth them to faith, cometh nearer the prophet's pureness, than their best: forced for the simple Jews to patch languages. Thus far a door is opened. But some are bent frowardly: whereof one requesteth disputation in a great hall and had it."

Of the conversation here mentioned with Rabbi Elias he gives a long account in another place—the following is the part above referred to.

"*Rab. Elias.* You have unlaced unto me two books, John's Visions, and the Epistle to the Hebrews, and I will confesse, as Abraham Ruben did at Constantinople, that I never thought to hear so much spoken clearly from the law for your Gospel. *O that you would write in Ebrew as you speak to me, you should so save all our nation.* Basil giveth you high report that in Greek handling of the Pope's challenger, you made him give over his challenge, and so his own side shrunk from wars which they had prepared. If you would pitie us, and handle our Talmudiques so in Ebrew, shewing how all the law still teacheth of Messias, you should save our whole nation.

"*Br.* I think not that there is any Christian that pitieth your nation more than I do, but Hebrew treatises will not be sold, onely they must be given. And that should be by charges of some states.

"*Rab. El.* I heard since I came to town, that the Lords of Bearne offered to print upon their charges all Ebrew that you will put forth, if you would dwell with them.

"*Br.* That is very true, and their honourable offer shall never be forgotten. But the noblest of England

and millions of inferiors wish my return home when occasion serveth, and then I hope God will provide means to shew Christ. Somewhat I will do upon mine own charges which speedily may profit you. The opening of Zorobabel's family afflicted by the tyrants pictured in Daniel, and the whole frame of times, from the fall of the first Adam unto the resurrection of the second.

"*Rab. El.* God help us blind wretches.

"*Br.* Ye shall not want my prayer for you, nor against some of mine own land, which in libelling laboured to persuade that I forged Rabbi Ruben's epistle, to hinder from charges such as were bent."

But when Mr. Broughton adverts to "some of his own land," it is best to stop; for the temper and language do him no credit. Indeed the reader may perceive from the last extract, that he had no mean opinion of himself. "It were to be wished," says his biographer, "that he had been more sparing of his own praises, and of bitterness and invective against others: but, if it be impartially considered, how he was trampled under foot by the bishops, and vilified by others upon their example, how he was by them kept from preferments, tossed up and down, troubled, disgraced, and endangered, you may very well allow some grains of transportment, and liberty, for so great a scholar as he, so abused, to speak out." This he certainly did—but with respect to this letter from the Rabbi at Constantinople, he shall speak for himself.

"*To the Christian Reader about the Turkie Cause.*

"For better understanding of the Turkie cause, a narration of the whole matter may be added. There was one M. Edw. Barton, made the Queen's Agent at Constantina, called Byzantium, before Constantine our glory, hating the idols of old Rome, removed the empire's seat thither, and called it Constantine's City and New Rome. This Agent there being a special wise man, grew in great

favour with the Great Turk, whose mother (a report is) was a Jew. Also he fell into acquaintance with the chief Rabbin of the Jews' Synagogue: to whom he expounded the book of Scripture, Concent; as the Jew himself in effect recordeth: and greatly moved him to affect Christians.

"Now the Lord Barton, the Rabbin, and the Jewesse Queen-mother, all three dealt with the Turk to consider, that all Turks perish for ever, and how unnatural a thing it was for a father to have his funeral celebrated with the death of an exceeding great troop of sons: and told him, how Christianity was better; and how by peace with the emperor and change of countries, his sons might be among Christians, and their princes' sons would gladly dwell in his territories. The Turk began to consult how his own side could be brought to that. Then the Lord Barton gave him this intelligence: That there was one in England, who from a child had both night and day studied the Ebrew Bible with all Judaïque Ebrews, and the holy Greek Testament equally, expounding the tongue and matter of the Old Testament with all kind of Greek authors: which in the university he professed after one year's abode there: for he was of his acquaintance and knew all his affairs. Then he bade send for him: and he should teach in Ebrew or Greek, in what church he would in Bizantium, with safeguard and all countenance: that, by Jews' and Greeks' assent, the Janisaries might come to their parents' faith, and be glad to live for a better hope. All Germany knew that in the Turk's Court strange alteration was: and he suffered Buda unvictualled three dayes, that it might have been taken: but that our general stayed to have the Duke Matthias to come thither to have that glory. But before his coming it was victualled. This the Lord Barton's authority (as Mardocæiaes) Germany knew. Now to allure the Christian thither, the Jew is set on. He sheweth himself to be as learned a

Rabbin as any in the world. Constantinople-Jews, accused by Chrysostom, very wisely from Dan. xii. by sundry very learned narrations, that therein God reckoning the very dayes of Antiochus's rage, as for the afflictions of 400 years, (Gen. xv.) and for the seventy in Babylon, (Jer. xxv.) would not suffer them, void of time limited, in further affliction from God. Those Byzantium Jews still provided for the chief city, a Chief Rabbin, as for Jerusalem, and for Nahardeah, in Mesopotamia upon Euphrates.

"These three places have the chief rabbins in the world, and he of Constantinople hath shewed himself such. He writeth an epistle full of rabbinish elegancy: And with more reverence than any Jew might give a Christian, that forsook not his own side: For they have a canon in Maimony, that 'none seek physic of a Christian for body or soul.' The sum of the Jew's letter was, That the party would come to Byzantium-Rome, to bestow his Ebrew studies among Ebrews, and not live where none knew their use. He should be a Jethro to the Jews, in their wilderness; and he should rule all divinity schools there. It had been death to him to have written so, unless the Turk had him, and the Jews in all places had soon been his accusers.

"The epistle was sent to England, as a little book, to Alderman Stapers, by L. Barton, writing that if the party came to Constantinople, it might turn to the good of Christendom. These few words might tell all, not Athean by envy, what the matter was. The L. L. saw it; and none of their schools could read it: as it hath strange writing, and a style most strange.

"Archbishop Wh. bad it should be sent to me: I was then at Basil. I left England, being persecuted, for saying, that Barrow and Greenwood were pardoned for all as they were, but for denying that our Lord went to hell. And the very Jesuits of Mentz, in a Greek letter to myself,

say: The Church never believed that our Lord went to worse lodge than the fathers had. All living are *Superi*, all dead *Inferi*: and against epicures we confesse our Lord went, *ad inferos*, to the souls departed. Before execution of Barrow and Greenwood two days, Bishop Elmer requested a chaplain of N. N. to request me from him to talke with the two bent to die: saying, as sure as I live, if he talk with them he will save their lives. The chaplain promised to move me, but did not: otherwise the bishop had requested me by another. But the chaplain had rather two should die, than N. should be detected, whose imprisonment and evil his Gehenna kindled: as his slime still raged in the samo badnesse and madness, wishing as Nero, that all might be killed at a blow, that were not of their heresie. To be revenged of him, requesting leave of my Lord Keeper, I went over-sea: and at Middleburg I printed of the King's right and of the Greek Creed's phrase: That by Heathen, the Seventy, the Apostles, and Thalmudizing Greek, is never meant more or lesse in writer's esteem, than to go hence to God. And that, in the godly, it is all one with this to ascend to Paradise. From Middleburg I went to Helvetia, for this cause: An Helvetian told me there that the Pope had sent one D. Pistorius to dispute; that the Scripture was corrupt, and therefore the Church must judge, and if our half would not yeild to that, he would fortifie his side to fell ours. The Helvetian told me that, foyling him, I should hinder wars. I went thither, he provoked me, upon occasion of speech, being at Friburg, when I was twenty miles off. I wrote to him in Greek (wherein he gloried) how he was lead amisse. He three dayes after, commended my poor studies most highly, to our Tiguriacs, who shewed me his letter. But in end he wrote in Greek that he would not dispute. That was sent to the Pope's captains: then they said, "So our commission for war ceaseth, seeing the Popes D.

is broken." A learned man, Ludovicus Lucius, will testify and be sworn to this: and the L. L. of Berne, Zurick, and Basil, offered all sufficient: but I told I was bent to another. This was my Basil voyage, when I printed the two Hebrew Epistles."

It is not to be wondered at that Mr. Broughton was indignant at those who insinuated that he had forged this Rabbinical letter, which he seems to have considered as the chief glory of his life; but the measures which he took respecting it, and his letters to Queen Elizabeth, King James, and the Lords of the Privy Council, must be reserved for another occasion.

ON WANT OF ROOM AT THE
ANNIVERSARIES OF RELIGIOUS SOCIETIES.

To the Editors of the *Jewish Expositor*.

Gentlemen,

WHEN I addressed a few lines to you on the subject of proper accommodation for your religious guests, I had not at that time, as I mentioned, been gratified by a participation in the treat of your annual festivals; and though your feasts partake not of the grosser accompaniments, but relate solely to the refreshment of head and heart, yet it happened, as I anticipated, that your arrangements are by no means such as are commensurate to the demands of a large and refined assembly; as I shall endeavour to shew, claiming, as I now do, the privileges of an *experienced* advocate.

The first impression to my mind in the room of *Freemasons' Tavern* was, that a considerable body were absolutely excluded; and this I judge, because as soon as the doors were opened for the Church Missionary Society, at half-past nine o'clock, the room was very soon well filled, and at ten o'clock I did not see a comfortable seat left. How many came with a hope of entrance between ten and twelve, and went

away disappointed in their wishes, I cannot undertake to compute: but I shall suppose it probable that a very large number, probably nearly equal to that admitted, were thus disappointed; but I calculated that the greatest number deprived of their reasonable enjoyment, must be among those who dare not undertake the fatigue and pressure upon entering, to say nothing of the mobbing around the doors, which continued from nine o'clock to the time the keepers were so good as to allow ingress. I shall not here say a word on the value of *time*, lest I appear to enter too closely into minutiae, but I confess a thought or two did intrude on that subject, but which would be too dull and trite to trouble you about at present. Some calculations, too, came across in relation to the feelings of speakers and hearers, some of whom were necessarily thrust into obscure seats, or uncomfortable benches; others at the end, shut out from all chance of hearing or seeing. And the speakers, when a certain portion of the business was over, having to bear with the continual interruption of retiring friends. Now all this *might*, and *ought*, to be obviated; and until it can be shewn that the public can neither afford, nor desire such an alteration; and on the other hand that the servants of the public have done all in their power, with all *perseverance*, and *diligence*, to remedy such glaring and obvious defects, I shall hold up my voice from time to time, for a reformation in your present mode of procedure.

In regard to the Bible Society I may make a still bolder calculation, for notwithstanding the room was quite filled at half past ten o'clock, the doors being opened at ten, and the business beginning at eleven o'clock; yet the Meeting presented the sombre aspect of a mere collection of *male* persons, and as we know that there is a greater ardour, zeal, and love for these gratifications among our female friends, so it is fair to presume that at least twice

the number, as compared with those present, were thus totally shut out. Then take the number absenting themselves through fear of pressure, fatigue, and loss of time, and the conductors of these Institutions may begin to compute their liberality and friendship towards their *best friends*. I will not attempt to expatiate further on this theme, though it would allow a curious disquisition, when the Christian Graces and Virtues arrayed themselves in competition with these curious instances (shall I say perversions) of love, justice, and courtesy.

I will just take the liberty to say, that speaking with a gentleman who sat by me, I took the opportunity of expressing myself aloud, "That I considered it the most heathenish meeting of the kind I had ever witnessed;" and felt called upon to contribute whatever little matter of service or trouble in my power, to efface the recollection and avert the recurrence of such a circumstance. Let it be remembered that, at this annual assemblage, the directors of these *growing* interests hold out the *most general invitation* to their town and country friends, to come and hear how their money has been disposed of. A talent has been reposed and confided in them, which they are anxious to shew has been faithfully discharged. Their duty, their interests, their feelings as public men, and as public administrators, require that *all* shall come who can be gratified with the relation of good, prospective or retrospective: It is in vain to say, the *Report* is published; that is well, as far as it goes; but at these Meetings they see the machine in lively operation and active movement; here they are in the most gratifying manner assured (and that by the noble and the excellent of the earth), that their money, time, and influence have been *well bestowed*; and here they are excited, or rather attracted and encouraged, to renewed exertions, in proportion to the wants or the claims which these noble causes urge upon them. I deem it

a waste of time to allude to the means of accomplishing so desirable an object, they are so simple to my mind, that I conceive the same facility will present itself to others. There is only one thing required; that the business be taken up by

men of business, and that they be composed of a proper portion from each Society to be advantaged: perseverance will do the rest.

I am, &c.

A COUNTRY CORRESPONDENT.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACTS FROM MR. SARGON'S LETTERS,

WHICH HAVE BEEN LAID BEFORE THE MADRAS COMMITTEE AT VARIOUS PERIODS.

Cochin, Aug. 18, 1821.

My dear Sir,

I HAVE been favoured with your two letters dated 28th July and 3d August, 1821, and am happy to find that my feeble efforts, by the blessing of God, were approved by the Committee; I shall still humbly endeavour to render myself as useful as I am able.

I have now the pleasure to enclose two lists of the ages of the children that are in both schools, with their names and numbers separately; also a statement of the books that each class studies. In regard to the manner in which the Jews support themselves, a few of the White Jews live by trade; some by cultivating their fields, &c. others by selling whatever they can spare of their jewels, furniture, clothes, and other articles, but the greatest portion are miserably poor indeed.

Respecting the Black Jews, some are venders of poultry, butter, &c. some are carpenters, smiths, sawyers, (and such also are the servants of the White Jews;) but it is truly painful to see very many of them begging from house to house.

I find it a difficult task to satisfy you in respect to the Jews' sentiments of their Messiah, for they are as various as their characters. Poor ignorant people! they have no established belief of their Messiah, notwithstanding their own prophets have

testified of him throughout their writings, and of the set time of his glorious appearance; and predicted his sufferings, his resurrection, and his ascension: but their rabbies have confounded the purity of the Bible truth by their traditions, to which they pay more attention than to the word of God itself; and Rabbenue-hakkadosh has denied that there is any Messiah for Israel but God himself at the end of the world. I asked one of the pretended learned men at Cochin his opinion of the Messiah, who answered promptly, "The Messiah will not come at all, for it is too long since we are waiting for him." This he said, because they are weary according to the directions of their Rabbies. Some say his advent is very near; and others that within 419 years every thing will be consummated. *Again, a part say that within twenty-nine years the Messiah will appear; and there are those who are of opinion that the Messiah's appearance will be as the sabbatical days, that is, at the close of 6000 years, at the beginning or at the eve of the Sabbath. And finally, the rest assert, that when the Mohammedan power is destroyed, (which will take place, according to the Jews, within four or five years) then we shall all become one nation; these are the sentiments of the poor Jews here at present.*

I promised to employ the second Schoolmaster at the beginning of August, and he has commenced accordingly; you will see in the list of the Second School, the entrance at last of some Black Jews' children, which is a circumstance very likely

to cause the establishment of more schools amongst them in their other towns, and for which, under the blessing of God, I have already begun to form a plan.

I find it necessary to employ a Malayalum teacher in the Second School, a qualified person, at four rupees per month; for this I beg the Committee's sanction. A Jewish lady having a small house empty, I requested the loan of it, which she readily granted, and in that house I have placed the Second School.

I note down the little expences which occur for the schools, &c. which account I shall send the Committee quarterly.

I am, your's, &c.

M. SARGON.

Cochin, Oct. 11th, 1821.

There is certainly a strong feeling among the Jews here, as they already begin to exercise themselves in a severer kind of penitence than usual on their fast days; although this is only seen in their own ceremonies.

They use now in their "days of repentance," in the Synagogue "prayers three times a day, fast twice in the week, make alms, and dress in what they affirm to be holy dresses." Their alms, however, they give to no other but to those of their own nation, and they appear rather to be confirmed in the traditions of their elders than in the word of God; and also maintain the same opinion of themselves as the Pharisees did at the time of our blessed Saviour, namely, "That they are the only righteous people above all other nations of the whole world." Thus the Gospel truths are affirmed daily to my heart.

Their conduct as above was exercised from the 1st day of the month Elule, to the Feast of Expiation-day, (which is on the 10th day of the month Tishri), wherefore they call those days, "the days of repentance," at which period Moses went up the second time to receive the tables of the law, and at this season their ceremonies exceed even the precepts

that are prescribed in the law of God; thus confirming the traditions of their rabbies.

I have the pleasure, dear Sir, to enclose herewith a list of the population of both White and Black Jews, including their free and household servants.*

I have very lately discovered the tomb of a **בני ישראל** in the White Jews' Burying Ground, who was a commandant on the Bombay establishment, and it is supposed by some that he belonged to the 17th regiment. The inscription † on his tomb you will find enclosed. The main point of this discovery is to prove, if possible, that these "Beui Israel" are a part of the lost ten tribes. It is very certain that they have no connection whatever with the Black Jews.

I pray God that he will be pleased to make me useful to my brethren the Jews, in promoting the kingdom of his dear Son. In the same hope, my dear Sir, I trust you will ever pray for, &c. &c.

M. SARGON.

Cochin, Nov. 27, 1821.

My dear Sir,

I have with much pleasure received your several letters.

The Tracts and Cards received, in the German Hebrew character, the common people are not able to read, only by some who are learned, they are therefore but of little use in these parts.

I forwarded a portion of the Tracts to Bombay by some of my Jewish friends, as also by my brother Abraham, who is gone thither on a trading voyage. I took the same opportunity to send some of those Tracts

* Some additional information being required on this point, a reference will be made to Mr. Sargon to furnish the same.—I. J.

† This subject being of much importance, a reference will also be made to Mr. Sargon, for all the information he can obtain in consequence.—I. J.

to the Rev. Mr. Kenny, who is there, for distribution.

I am glad to observe that the Jews of this place are much delighted with the Tract, No. 9, because it contains a few but excellent prayers; and they say, "We ought to use these kind of prayers, signifying in preference to those used in the Synagogue; and I have the pleasure to witness that some are of quite a different opinion respecting Christianity from others.

The enemies of our religion, however, declare that the Tract, No. 34, is an instrument to crush Christianity; at which I smiled. Nevertheless I have distributed a number of those Tracts here.

Cochin, Jan. 15, 1822.

I have removed the great School to one of the Cochin Rajah's houses from the present month, and I trust Major Stewart will be kind enough to get it free of rent.

I embrace this opportunity to inform the Committee that a friend to the Jews, the Rev. Mr. W. H. Mills, who came here on a visit from Calcutta, gave me five rupees as a donation to the School Fund, which I will employ accordingly.

I am happy to inform the Committee that, under the Divine blessing, the Schools are getting on very well, and the children attend regularly, and particularly those of the large School, who make much progress in all the three languages.

I have the pleasure to enclose herewith a list of the children that have been added to the Schools since my last report, being twenty-six. Total now in both Schools, 116.

I paid the owner of the School-House, from September to December, 1821, an additional rupee a month, as formerly stated to be necessary, being four rupees; and on the 17th November one rupee for boat-hire, on landing the books sent by the ship Strettell. I received, however, only fifteen copies of the Hebrew Prophets, instead of twenty mentioned in the list. If the present

School-House from the Circular be obtained free of rent, I shall then have only occasion to draw monthly as follows:

	Rupees.
English Schoolmaster, First School,	
his Salary, per month	10
Hebrew do. do.	7
Malayalim Master, do.	5
Hebrew Master, Second School	3
	25

Cochin Feb. 22, 1822.

I have to state, for the information of the Committee, that the Rev. Messrs. Jefferson and Penn visited the School on Mouday last, and examined the first class, and found that much progress had been made since it came under the charge of the Committee.

As there will be holidays very soon, for the Jews' Feast of Purim, (see Esther ix. 17, 18, 26,) which lasts a week, I then purpose, God willing, to make a tour into the interior, where the other Black Jews reside, viz. at Chinotta, Paroor, Malla, to the northward of Cochin, and Moodat, to the southward, and I shall, by God's assistance, inform you of their actual state at those places. I intend to leave this on the 4th March. I am, &c.

M. SARGON.

ACCOUNT OF MR. SARGON'S VISIT TO THE INTERIOR OF COCHIN.

Cochin, April 2, 1822.

My dear Sir,

I have profited by the opportunity alluded to in my letter of the 22d February, to visit the Black Jews of the interior; want of time, however, has prevented my visiting more than the three villages of Chinotta, Malla, and Paroor, situated to the northward of Cochin, the result of which, God willing, I shall endeavour to communicate to you for the information of the Committee.

I left Cochin on the morning of the 5th March, and reached Chinotta a little before twelve o'clock, by the Back Waters, and had a pleasant passage the whole way; the tide

being in favour of us, we were at the desired place within seven hours.

As soon as my boat approached the village, the people came out to meet us, in number about fifty, young and old, all Black Jews. They appeared surprised, having seldom visits from strangers. I took my way strait to the Synagogue, with an intention to dwell there a couple of days. I well observed that the Jews made some objections to my lodging in the Synagogue, though they said nothing to me; but afterwards, I was told by my boat people, that the Jews had said, "A Christian padri (or priest) is come to lodge in our holy place, without the consent of our elders." However I was not molested by them.

O! how glorious to me was the sight, when we were walking through the street—I was at the head, and when we entered the Synagogue likewise. 'That it may please thee, O Lord! to lead thy ancient people into the Church of their brother, according to the flesh, as thou hast comforted thy servant by the pleasing testimony of this day. Amen. On entering the Synagogue, I observed a young man who could read well the Hebrew, and understand it tolerably. We engaged in conversation, and the rest of the people were standing by and hearing us with the utmost attention.

But you must not expect, my dear Sir, that knowledge and understanding of the Scriptures among this poor, insulated, and ignorant people, you find in more favoured communities, where the opportunities of obtaining information by a free intercourse are general. I had my Hebrew and English Bibles before me, I also took out a Hebrew New Testament, which the young man took up and opened. It seemed to me as if he had read that book before. And when he had read the 16th verse of the first chapter of St. Matthew, he said, "Pray, Sir, be not offended if I ask you a few questions." My reply was, "that I came on purpose to put people into the

true way of God and salvation, as far as lay in my power; and that he might be sure to have good answers to his questions." If so, Sir," said he, "pray inform me who is this woman called Miriam, (or Mary) is she the sister of Moses, of whom we read in our book? (meaning the Bible. See Numb. xxvi. 59.) And who is this child here that is born and called Messias?" "Why," answered I, "are there no other women in the world called by that name, besides Moses's sister?" "Yes," said he, "I believe there must be among us those of the same name. Well, Sir, that is no matter—but is the Messias really born already?" "Yes," said I, "according to this book; (pointing to the New Testament) but if you wish to hear what the witnesses say to that point, we shall ask them. The witnesses are our prophets; but first we will address ourselves to one of your eminent rabbies, Rabbi Aree, whom the Jews consider as an eminent rabbi, gives these paraphrases, 'And whose name is Menahim, the son of Hezekiah, as it is written in the xxvth chapter of Jeremiah, Because the Comforter is far from me. (See Sam. i. 16.) They said while the destruction (*i. e.* of the Second Temple) took place, the Messias was then born, and withdrew himself from the sons of men to Paradise; as is recorded in Midrashim-Gnii-Iaakob, part iii. p. 191, Daph. Mar-shah." This not being familiar to him, he, after a little pause, said, "What do you mean, Sir, the people you mention are long since dead—how should we go and ask them; can we see them again?" I laughed at his simplicity, and replied, "Did you never read what the prophets wrote for our learning concerning God's promise? Let us see what they witness of the birth of Messias." I then turned over to Isa. vii. 14. Jer. xxxi. 22. He read these two passages loud enough for the rest of the people to hear. I then pointed out to him Matt. i. 23; this also he read as before. He then said, "Sir, this is the promise of the birth of

king Hezekiah; or, as we were taught by our master proverbially, (he would have said spiritually, but the Jews have no such expression) the rebuilding of the Second Temple." "Can you prove this to me?" said I. "No, I cannot," replied he, "but I tell you the truth; we have been taught so by our master, who is now no more; but he has left us a son who is more learned than myself." The son was standing next to him, whom I then addressed. "Pray how did your father teach you?" He answered in the same way the other had done. After that he pointed out to me the eleventh chapter of Isaiah, and desired me to read it, which I did, and so distinctly, that every one of them could hear. Perceiving his intention, I stopt at the 10th verse, and then begged him to say what it was he wished to ask me concerning that chapter. His answer was, "Because we have not yet seen this prophecy fulfilled; but we know what is here spoken relates to the times of the Messias." "It is very true," said I, "the prophecy is not yet fully completed, but it will be at his second coming with power. However, we cannot take some parts of it in a literal sense, but as you before said, proverbially;" (meaning spiritually) so likewise, Exod. xix. 4, and Zech. iv. 7, which I shewed him. After he had read them, he said, "Yes, I believe, Sir, these passages are also to be taken proverbially." I replied, "Not only these, but many other passages in the holy Scriptures you will find expressed in the same kind of language." When I saw that they had nothing more to offer, I pointed out to them Isa. ix. 6, and asked the master's son, "How did your father teach you to understand this, and who is the child here spoken of—can you explain it to me?" "Yes," answered he, "my father, as well as our other masters, explained this verse to us thus: The child here spoken of is king Hezekiah, it corresponds with his name, or rather the work which he was to perform." "I believe," said I, "I

comprehend your meaning, that he (Hezekiah) was called by so many glorious names." "Oh, no," answered the other, "not so;" at the same time confessing that he did not understand the verse. I turned to the master's son and said, "Well, can you explain to me the verse?" He then thus began: "And the Wonderful Counsellor, the Mighty God, the Everlasting Father, called his name Hezekias, the Prince of Peace." "I never heard such an explanation," exclaimed I, "how can you prove this from the book (Bible)? Did ever Hezekiah enjoy such peace in his reign as to answer to this glorious name, THE PRINCE OF PEACE?" "He was a good king," answered he. "That may be true," said I, "but that is not our argument." I saw the man was quite confused, and he said no more. "Well," I continued, "I can prove to you from this book (Bible), that the period of Hezekiah's reign was a painful time;" so I pointed out to him the thirty-seventh chapter of Isaiah, which I made him read. "Yes," answered the first young man that spoke to me, "it was a painful time." "You now acknowledge," continued I, "that this was a painful circumstance to Hezekiah, as well as to all his people; how then can your master have taught you to believe that this Prince of Peace did not experience so much pain from the king of Assyria?" He then answered and said, "We are not able to argue with you, because we have not been taught in such schools as you have—we have no such books (pointing to the English Bible) whereby we might read and understand, in order to speak properly on these subjects; we are merely enabled to read the Hebrew, but understand very little." When I saw that they wished to withdraw, I continued speaking to them in general terms, on the probable consequences of their unbelief in regard to Christ; their prejudices and their hatred to the Christian doctrine. I also read to them different parts of the Psalms

for about a quarter of an hour. Afterwards I took out a New Testament, a copy of the Prophets, a Catechism, and the Tract, No. 9, and presented them to the young man who I began first to discourse with. He received them with many thanks and went away. When the master's son saw that I had given the other these books, he made haste and departed, fearing that it was likely I might *press* him to receive some books. All the assembly then followed, except a young man, who tarried behind apparently in order to ask me for some books, to which end he walked up and down two or three times, whilst my servant was preparing the dinner table; at last he came up, and I prevented his questioning by asking if he had any thing to say to me. "Yes, Sir," said he, with some degree of emotion, "I wish to ask you to give me some books." Upon which I immediately gave him a New Testament, a Prophets, a Catechism, and a Tract with points, and told him to read them at his leisure: he received them with gratitude and went home. Whilst I was taking my dinner, one of my boatmen came hastily up to me and said, "Sir, the Jews' women are making a very great noise; they bitterly cursed the young man to whom you first gave the books; it appears that some of the by-standers who were here, went and told them that he had received from you Christian books; he, however, proceeded through the street with them publicly, but the last young man went with his books privately. He answered them, 'You may do what you please, as the gentleman gave them to me without price, I received them, and I shall not return the books back again to him; I have determined to bear the consequences of receiving such books:' and so saying, he continued his way to his house without fear." About even-tide the schoolmaster of this place (Chinotta) came to see me, attended by some others, and among the rest the young man that last received

some books. I clearly saw the books under his arm, notwithstanding he endeavoured to hide them with his body cloth, and he took the opportunity of leaving them quietly upon the table, whilst I was talking to the master. He thought I did not observe it, but I held my peace, to see what would be the end; when after a little he retired slowly, and I saw him no more. It seems that the women had found out that he also had books given him, and although they could not compel the first young man, they, it seems, prevailed over the second one to return his books to me. The master said, that at his arrival from the market, he understood that I came with the design of establishing a school at Chinotta. I answered him, that my visit here was not purposely to establish any school; however, that I should use my endeavours to effect it, if his people would promise faithfully to send their children to the school. Some of the young people present asked me whether I should give them an English master, "as," said they, "we desire much to learn that language." To this I readily assented, provided they would truly engage to conduct themselves with propriety, and learn assiduously, in the event of the school being established. I then turned to the master and said, "If you promise me many children, I shall be very glad to appoint three masters, as I did at Cochin." When I enquired how many children he had in his school, he answered, sixteen; that the Synagogue pays him a rupee and a half monthly, which not being sufficient to support himself and family, he is obliged to go about now and then, and sell different wares at other places. I then spoke to the old people, who came with the master to see me, on the subject; they replied, that "some would like to send their children to the school, but others certainly would not. They will say, 'What need have we with more than one school?'" The master observed, "As to all the benefit you derive from the present

school, you might as well be without it." And then turning to me, said, "I fear, Sir, it would be impossible to induce these people to agree together in any reasonable way;" and I was grieved to see how much the old and grown up people set their faces against every good, to the ruin of their progeny; and I believe the Black Jews are more obstinate and stiffnecked than any other people.

The master, however, promised me when he was going away, that he would do his utmost endeavours to persuade the people in order to the establishment of a school there, and I gave him a New Testament, a copy of the Prophets, a Catechism, and three Tracts. After that I addressed myself to the elders, and asked them if they kept any history, books, or chronicles, in their Synagogue. One of them, who appeared to be more aged than the rest, replied, that an ancestor of theirs had a book which he brought with him when they came out to India from Jerusalem, after the destruction of the Second Temple, and that book contained every account of their history and traditions since the beginning (of the world) continued down to their arrival on this coast, but which they lost at the destruction of Cranganore. He declared that, according to the book in question, they (the Black Jews) are as truly the children of Israel, (Gen. xxxii. 28.) as the White Jews; and that they had a cohen (or priest) who came out with them from Judea, who was buried in this place, (Chinotta) named Aaron Cohen, and some of whose descendants by the female side he pointed out as then standing before us: that this cohen had two sons, but both died; one became deranged, and the other was dumb. That however the ancient sepulchres were destroyed by Hyder, during his war with the Native Princes, who likewise destroyed and burnt many of their Synagogues, killed some of their people, and made others captives, and the rest took refuge at different places in these parts. That they had a brass

plate and various books, which they had preserved and kept in this (Chinotta) Synagogue, from whence the White Jews came with power and took away from them, when the Dutch were in possession of Cochin. That the White Jews had the rajahs as well as the Dutch in their favour, who put the Black Jews under the jurisdiction of the White Jews. That they greatly repent themselves of having foolishly adopted, on their first arrival at Cranganore, the dress, habits, and customs, in every respect, of the Hindoos. "We came to the Malabar coast," continued the old man, "long before the White Jews, and our Chief was Joseph Rabban, whose name is on the brass plate. There were altogether seventy-two families of Black Jews. The White Jews had intercourse with us, and we had likewise intermarriages with each other." (I have since, upon diligent inquiry, found that the circumstance of the intermarriages is true, but confined solely to some Arabian Jews at the time alluded to, and of no further extent.) Subsequently the great man among the White Jews, Ezekiel Rahaby by name, had been honoured by visits from the Dutch Governors and Malabar Princes, and from that period the Black Jews have been entirely degraded, and subjected to the power of the White Jews; and that was the time when the Black Jews were separated totally from all communion with the White Jews, who placed Nasis, or Governors over them, until some time before the late war between the English and the rajahs of Travancore and Cochin in the year 1809. That they have no written account of what is here mentioned, but they received it from oral tradition, and recite it from memory; besides, they have possessed no learned people among them latterly, to record these things. The old man added, that the White Jews even prevented the Black Jews from writing to the Jews of other countries, and if any Jews came from other places, they hin-

dered them from going to visit them; exclusive of which, should foreign Jews see them in such dresses, and following the customs they have unfortunately adopted from the natives, they would think they belonged to some other nation, instead of being Jews, and would in course abhor to go amongst them. Moreover, as the Black Jews had not many females among them, they did buy the Native women, who had female children, and made their offspring free, and married them afterwards. Thus they intermixed with the Natives, and became such as they. On the other hand, when they made their slaves' male offspring free, they gave them their females to wife, and in three or four generations considered them as Black Jews; but that there was a difference made, such as "that they could not wear sandals, as the other Black Jews; were considered as inferior to the other Black Jews, and distinctly separated from all kinds of offices in their Synagogue; they could only marry among themselves; and could not be public readers in the Synagogue, nor go up to read in the *Sepher Torah*, or Book of the Law."*

From all the foregoing, and for other reasons, I conclude that the Black Jews are partly of the long lost ten tribes, and partly of those proselyted to Judaism after the White Jews arrived at Cranganore. I should have entered further into conversation with this old man, if he

had not himself declined a free communication with me. When one closely converses with these people, in order to enquire into their state, they appear soon to feel a kind of suspicion and fear, which prevents their giving a proper account of themselves.

In this place a few are pretty well supported by their trade, but others are indeed very poor.

The houses form a long street in front of the Synagogue, and their population will be seen in the enclosed list. There are four *Sepher Torahs* here. I requested the elders to endeavour to establish the school, and to persuade the people to send their children, when I should visit Chinotta the next time, to effect which they promised their best endeavours. After that they all went to evening prayer. The master then came in, to tell me that he had been speaking to some of the principal men of the place to institute a school, who assured him they would send their children to it if established; "and," says he, "when the rest see in course of time, how the boys are getting on, I am sure they will send their children also to attend the school."

After this short but satisfactory information, the master went to join likewise in the evening service.

About nine o'clock at night two young men came to me, in company with an old man, in order to discourse with me about Christianity. I then called to mind the character of the good Pharisee, who came to our blessed Saviour at night to enquire respecting his holy doctrine. After the usual salutations, the old man opened the subject of their intrusion, which he said was to enquire "when the Messiah was to appear, and what he was to do when he came?" In reply I remarked, that it would be for me an easy matter to answer these questions at once, but that I conceived conviction more likely to follow from a reference to the sacred volume itself. To this end I read to them Haggai ii. 7—9, also Mal.

* As this relation of the elder of Chinotta is at variance with every account we have hitherto received, and as he claims for his people, usually termed *the Black Jews*, the very *brass plate* and history that the Rev. Dr. Buchanan has appropriated to *the White Jews*, of Cochinchina. (Vide Christian Researches, pages 220—223. Edition of 1811.) And as Mr. Sargon nevertheless concludes from his story, and for other reasons, as he observes, that they are partly of the long lost ten tribes, I shall endeavour to ascertain upon what basis these assertions are founded, and make known the result to the Committee.—T. J.

iii. I, and explained to them the first advent of the Messias as there announced, and the manner in which he had already appeared whilst the Second Temple was in existence; and that the Second Temple was destroyed in those days by reason of the Jews' unbelief; and that historians of other nations have confirmed that Jeshua, (for so they call Jesus) came at that time. Perhaps you will say, "How many children of a like character were born in those days among the Jews?" I reply, "That there was no one then born, who answered to the character of the promised Messias, as predicted by the prophets." I then read to them the sixty-first chapter of Isaiah, and explained it to them in as plain and minute a manner as I was able, comparing it with Luke iv. 18, 19, and observed, "Thus Jesus did whom we call our Messias, because we truly believe that he is the promised Messias, and for which we have, as you see, many witnesses." All this time they were hearing me very attentively, when the master came back again with some other Jews; then they that were conversing with me wished to stop the conversation. But without paying attention to their design, I continued, "Many of our nation believed this Jeshua to be truly the promised Messias, when they saw him doing the miracles according with the predictions of the prophets. I shall now shew you the death of the Messias, agreeably to the prophets." The master then said, "Yes, the Messias, the son of Joseph, must die, according to our rabbies." I asked him, "Do you believe that there are two Messiahs?" "We always believe what our rabbies tell us," said he. "It is not so," I replied, "and I shall soon convince you there is but one Messias promised." I then read from Gen. xlix. 10, and asked the master, "Of how many Messiahs do you suppose our father Jacob speaks here?" "One," said he. "Then how can our rabbies declare that there are two Messiahs? People may say what

they like," continued I, "but we ought to believe this holy book," (pointing to the Bible). "That is very true," said the master. When I saw that they were pretty well convinced of the truth of one Messias, I next made them read the whole of the fifty-third chapter of Isaiah, being rather fatigued myself, by reason of the long conversation which I had had with different people since my arrival in this place. After one of them had read the chapter, I explained the verses as plainly as possible, comparing them with the events that took place at the time; and am happy to say, without an expression of disbelief from any one present; indeed they heard me with the deepest silence and attention throughout the whole discourse. Being myself a babe in the Gospel of our Lord and Saviour (whose holy name be blessed), I find it a difficult matter to encounter those who oppose Christianity; I nevertheless, by the grace of God, endeavour to do my best, and I particularly thank the Lord in my heart, for his mercy towards me in bringing me out of blind Judaism to the marvellous light of his glorious Gospel, and for having made me a weak instrument, as I humbly hope, to declare to this people the good tidings of great joy which has been manifested to me; and though I was fatigued outwardly, I felt inwardly stronger than ever, by the power of that glorious Person who has promised to be with them that are going about as ambassadors by sea and land, "to a nation scattered among the Gentiles, a people terrible from their beginning; a nation trodden down and meted out with all kinds of affliction in their dispersion, whose land the rivers have (despised) spoiled." I then made them read the ninth chapter of Daniel, from the 24th verse to the end of that chapter, and explained to them as before, the whole subject, endeavouring to impress them more deeply with the conviction that all had been fulfilled in Christ Jesus. Instead of contradicting, some went

away with deep sighs, and some smiled as they bid me good night. When every one was gone it was a very late hour. I should have made a longer stay at Chinotta, if the people had not gone away that very night to Antchinganial, to join a marriage-feast.

I left Chinotta on the 6th of March, and went to Malla. By the time I reached that village, all the men had gone out to their daily labour. There was only an old woman who resides close to the Synagogue left. As I entered the synagogue I sent for the old woman. When she came into the Synagogue she began to weep bitterly. I spake to her kindly, begging she would tell me what made her cry so much. She answered and said, "I am the oldest person here—when I think of the former state of this place, people, and Synagogue, and compare it with that of the present day, I find no consolation. We have none to assist us in this our deplorable situation, and no one to pity the miserable condition of this holy place (*i. e.* Synagogue), so that we can only mourn. Malla formerly was fully inhabited by our people, the Black Jews, but there are no more than six houses now, the circumstances of this place and inhabitants are so miserable at present; and all these things coming at once into my mind, made me weep so bitterly." After which she lifted up her hands towards heaven and said, "We now only wait the advent of the Lord and his salvation." She had scarcely ended, when there came about thirty people, Roman Catholics and Mahometans together, to see me. I spoke to the former as one that discoursed in the name of Jesus Christ, shewing the necessity of love one towards another, and particularly to their brethren, the small body of Jews that are among them; that they should admonish them daily to believe in Christ Jesus our Lord, for which purpose *He* is sending us amongst these people." Whilst I was speaking, there came also some of the

Jewish women, who heard my words of exhortation and received them, as did those to whom they were addressed, with expressions of satisfaction. After they were gone, I asked the old woman if she approved of what I had been saying. She answered, "It is very good, I believe, but I did not understand the whole." About two o'clock there came two men of the Jews of that place; after the customary salutations they said, "We heard that a padre (or priest) had come to see our Synagogue, we have therefore returned home sooner to-day." I asked them, who supplied the expenses of the Synagogue. One of them answered, "There is a small piece of ground belonging to the Synagogue, the produce of which is about two rupees per annum. This does not suffice to furnish the daily light, (see Lev. xxiv. 2.) Sometimes we supply oil for the light, at other times pious Jews will send it from different places." There is one *Sepher Torah* here. It excites one's pity to see the Synagogue in her ruinous state—her walls on the four sides are broken down to half the original height of the Synagogue, all her windows shattered in pieces; with a view to remedy which, the openings are covered with bamboos and leaves of palmire trees. I endeavoured to obtain some information respecting the Synagogue and the place, as well regarding their former as present state, but found the people so ignorant as even not to be able to communicate passing events. I therefore left the spot with a sorrowful heart, to see they were without either temporal or spiritual relief. The list of the few inhabitants here is included with the others.

I proceeded to Paroor on the 7th March. It was their feast of *Purim*. I found them building a new Synagogue here, and the work nearly half finished. The revenues of this Synagogue are about 157½ rupees per annum, but the Jews were receiving this sum for themselves, and thereby defrauding their own Syna-

gogue, without the least fear of God in them, "whose god is their belly." They occupy a temporary shed close by the Synagogue, where they perform divine service. I was not able to obtain any kind of information at this place, they being as ignorant as the Jews at Malla, and their conduct more shameful than that of any other Jews of these parts. There are two new *Sepher Torahs* and an old one in this place. Their numbers are seen in the accompanying list. There are two other places, named Chentalla, and Trittoor, which were formerly inhabited by Jews; at present there is not a Jew there. I shall take the first opportunity, please God, to go and see the remaining village, Mootat, situated to the southward of Cochin; and likewise to visit Atchingamal, on the opposite side of the Cochin river. I have the pleasure further to inform you, that by the kind assistance of Major Stewart, I have procured the house belonging to the Cochin Rajah, into which I have already reported to you I had removed the large School, free of rent from the 1st of March; I have therefore only paid rent for two months, January and February, four rupees, and I have obtained a certificate from the Rajah's Divan in confirmation of the same. I must now beg the Committee to take into their attentive consideration, a request which I think it highly necessary to make; namely, to send an able English schoolmaster from Madras, to teach in the large school. An humble pious man may be able to do much good amongst the children.

The present English master is a good man, and I like him much; but he is neither a learned man, or one proper to be permitted to explain the Bible to the scholars, being a Roman Catholic; and for this reason, also, not fit to be confirmed on the Establishment. He will do very well to teach the rudiments of the language, and might be sent to Chinotta, in the event of the Committee's deciding upon establishing a School there, for that purpose, when

a more suitable master is sent from Madras. I trust the Committee will see the importance of my solicitation, and will please to make arrangements accordingly. We are now in great want of English Grammars and Hebrew Bibles in the Schools.

May God Almighty send his blessing upon all the undertakings of the Committee, and prosper their labour of love towards His ancient people, and preserve all its members, that they may be the humble instruments in his hands towards the establishment of his true religion amongst the Jews in these remote parts. Amen.

These are the humble though confident prayers of

Your most obedient Servant,
M. SARGON.

List of population of the Black Jews of the interior of Cochin.

At Chinotta.

Men	-	-	65
Women	-	-	87
Boys	-	-	50
Girls	-	-	31
Servants—			
Men	-	-	6
Women	-	-	7
Boys	-	-	3
Girls	-	-	2

At Malta.

Men	-	-	9
Women	-	-	7
Boys	-	-	3
Girls	-	-	3
Servants—none			

At Paroor.

Men	-	-	11
Women	-	-	14
Boys	-	-	7
Girls	-	-	5
Servants—none.			

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

On the Nile, Jan. 21, 1823.

Dear Patron in Christ,
Jan. 3, 1823, Malta. Messrs. Fisk and King and myself went on board of the brig Triune, Captain Smale.

Rev. Mr. Temple, Mr. Jowett, and Dr. Naudi, accompanied us to the shore. I need not to tell you that we preached daily to the men on board.

Jan. 10, 1823. We arrived in the harbour of Alexandria.

Jan. 11, 1823. Rev. Mr. Fisk and myself called on Dr. Marpurgo, who was not at home, but we met with his father-in-law, who received last year a New Testament from me, and other books, and the same who wrote a letter to the Rev. Lewis Way. Rev. Mr. King and myself conversed with two Jews from Leghorn, Messrs. Sonnino and Marpurgo, the merchants, about Jesus Christ, the Saviour of the world. Mr. Sonnino is the same whom I mentioned in my last letters, as one who received from me the New Testament, and expressed himself to be delighted with the sermons he heard preached by the English chaplain at Leghorn. He listened to all which Mr. King said to him concerning the salvation of his own soul, and about Christ, with the greatest attention. I called in the evening on Mr. Gliddon and his family, where I read the word of God, and conversed with them about Christ. I conversed with a Jewess and a Jew, in whose house we lodge, about Christ. The Jewess pronounced the name of Christ with the greatest readiness, which unconverted Jews commonly never do. Messrs. Fisk and King conversed longer than two hours with the very same Jewess and Jew, about Christ, and they paid to them the greatest attention. Messrs. Fisk, King, and myself consulted there together about our missionary affairs.

Mr. Gliddon accompanied me to an Italian printer, who has a press and Italian types, and who was hitherto employed by the Franks of Alexandria. I think that it might be highly useful to have such a man with me at Jerusalem: and as I have with me your printing-press, a great deal of good might be done at Jerusalem, by printing Tracts in several dialects of the country. I could employ that man at two dollars a day.

But I did not consider myself to be authorized to take with me a printer without your kind permission.

Jan. 12, 1823. Brother King preached in the morning in the hall of Mr. Lee. Tears were shed by the hearers, and they desired him to preach the next Sunday on board the ship to the sailors. I myself preached in the morning in the hall of Mr. Dumreicher, the Danish Consul at Alexandria. Mr. Dumreicher himself, and Dr. Hemprich, the Prussian traveller, were among those who attended the sermon. There were in all seven persons. I preached on the atonement of Jesus Christ. Mr. Fisk preached the Gospel in the afternoon to twenty-eight Italians. Abbate Lazari, a Roman Catholic clergyman, was among his hearers. This Abbate told me, after the sermon was over, that he likes very much such kind of sermons. I expounded in the afternoon the Gospel to a poor German Catholic, and prayed with him. Mr. King and myself called in the evening on Dr. Marpurgo, and I told Dr. Marpurgo, after a short conversation, that I wished him to enter into a philosophic-religious conversation with Professor King. Dr. Marpurgo replied, that he will be very happy to have a discussion about religion with Mr. King at any day he chooses, at half past ten. Dr. Marpurgo was much engaged with playing cards. His father-in-law, Elias Isaiah, who is at present at Alexandria, on a visit from Cairo, was at Dr. Marpurgo's. I introduced brother King to him. He is an old venerable man, and he is the same Jew to whom I gave in 1821, Hebrew New Testaments and Psalters, and who called often on me, observing, that he came to hear from me *words of peace*. And Elias Isaiah is the same who told the other Jews, "You must argue with Mr. Wolff, and if he is right you must submit." He told Mr. King the same that he had thus spoken to the Jews in 1821. He received Mr. King with true cordiality, and he introduced his wife, Malkah by name, to Mr. King. She

took hold of Mr. King's hand, pressed it very strongly, and then kissed her own hand. Elias Isaiah observed, that he intends to return to Cairo with his wife, after twenty days, and wishes to have our company on this tour upon the Nile. He took immediately such a great affection to Mr. King, that he said to him that he loves him as his own son. Professor King told him and his wife, that he feels great delight to meet descendants of Abraham, Isaac, and Jacob, even in the land where the Israelites have been in captivity four hundred years.

Elias Isaiah, (to Mr. King.) You must know that the father of my wife has been one of the greatest wise men (Hakanim) who ever lived; yea, he was a greater man than Joseph Ashkenasi at Jerusalem, for whom I gave a letter to Mr. Wolff.

Professor King. I hope that you and your lady will finally turn to Jesus Christ, our Lord and Saviour.

Elias Isaiah. Jesus Christ was a Jew, and the son of Mary. I have read the New Testament. Joseph was his father.

I. His supposed father, for Mary was that Virgin of whom Isaiah spake.

Professor King. I feel a great interest in you, as Jesus Christ sprang out of the seed of Judah, I long to see you believing in him, for he is the glory of all the nations of the whole earth, and particularly of your nation. He is the glory of all heaven.

Elias Isaiah. What shall I gain by it?

Professor King. Heaven and all its happiness. You must have the same faith that Abraham had, yet being uncircumcised, who was saved by looking to the Messiah to come: as you must be saved by Messiah already come. Search in the book of the law—search in the prophets—search diligently, and I cannot but think you will believe in Christ Jesus, who is all my hope, and all my joy.

Elias Isaiah. (Looking to Mr. King

very pleasantly.) You must often call on me; we must converse together, not only six or seven days, but thirty or forty days. I had some conversation last year with Mr. Wolff, but not very often.

Elias Isaiah then said to me, whilst Mr. King was speaking with Dr. Marpurgo, "I am exceedingly pleased with that gentleman—What is his name? for I was very much rejoiced to converse with him."

I told him that "King" is his name. Elias Isaiah asked then my opinion about heaven, which I told him.

Elias Isaiah. I will call on both of you as often as I have time, and converse with you and that gentleman.

Whilst Mr. King was conversing with Elias Isaiah, I preached the Gospel to a Gentile who was present. And whilst I was conversing with Elias Isaiah, Mr. King preached Christ to the Gentile infidel.

Dr. Marpurgo observed, "I would laugh if my father-in-law should be baptized." He said then to Professor King, "I would not have the least objection if my wife should desire to be baptized."

Conversation with several Jews and Jewesses in our Lodging at a Jew's House.

We sat on a divan. Mr. King sat by my side, and Mr. Fisk on the sofa at a little distance from us, with the Italian Bible and Cruden's Concordance lying before him. As we sat smoking our Turkish pipes; according to the eastern custom, several Jews and Jewesses came and sat down at our feet, and we began to speak to them of Jesus the Son of David, and read to them out of the Hebrew Bible, showing that Jesus of Nazareth was He of whom Moses and the prophets did write. Among them were a very intelligent Jew; and an intelligent Jewish woman, who both understood the Hebrew. They began to ask me, "What do you believe?"

I. I believe in Moses and the prophets, who tell me that Jesus Christ is the Messiah of the world, the Redeemer of our souls, the Son of God, the Holy One, blessed be He, and blessed be His name? But now I will ask you, What is your belief?

All Jews at once. *We believe that the Holy One, blessed be He, He who is blessed in Himself, is truth; and Moses is truth, and the prophets are truth.*

I. You do neither believe in the Holy One, blessed be He, and blessed be His name, and who is blessed in Himself; you do not believe that He is truth, and you do not believe that Moses is truth, and you do not believe that the prophets are truth!

Jews. (In a stormy manner.) God forbid that we should not believe in Moses and the prophets! They are truth! truth! truth!

I. I will prove by this very book (opening my Bible), that you do not believe.

The learned Jew and the intelligent Jewess ordered then the other Jews present to be quiet, and listen; and then addressed themselves to me, saying, "Prove it."

I opened my Hebrew Bible, and began with Moses, and desired immediately brother Fisk to look out in the Concordance for the passage, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—"Jesus Christ is that prophet like unto Moses, and you do not hearke unto him. Moses saw God face to face, and so did Jesus Christ (blessed He, and blessed be his name!) he was the very image of the invisible God. A covenant was further given by Moses on Mount Sinai, and a covenant which is mentioned Jeremiah xxxi. 31—34, was given by Christ Jesus; as you do

not accept this, I see, therefore, that you do neither believe in Moses, nor Jereniah: and be so kind to read Genesis xlix. 10, and tell me whether you can say conscientiously, that you believe this prediction of Jacob?"

Jew. I must recur to the Gemarah. (Tahnud.)

I. The Gemarah is a lie.

Jew. A lie!

All the Jews exclaimed. The Gemarah a lie!

I. A lie! a lie! a lie!

Jew. How do you prove it?

I. I will prove it to you afterwards; but let us go on first with the prophets, by which you will see that you speak not the truth, if you say that you believe in Moses and the prophets. Zechariah orders you to look on him whom they (our ancestors) have pierced—and mourn! Your ancestors have pierced Jesus Christ—they have pierced his hands and his feet: and you pierce him every day, by blaspheming him—and you do not look on him, and you do not mourn; which you would do, if you did believe Zechariah the prophet.

As some had not been quite serious during our conversation, brothers Fisk and King proposed to me, to request them that they would be silent, and that I should lift up my voice to pray for them: which I accordingly did, in the Hebrew language. I requested them to be silent, and prayed—"Our Father, our King, send down into our hearts thy Holy Spirit, that we may know the iniquity of our hearts, and be persuaded that we need a Saviour. Holy One! blessed be Thou, and blessed be Thy Name—and Thou art blessed in Thyself—have mercy upon these, the descendants of Abraham, Isaac, and Jacob, who are now sitting at our feet, to hear words of thy only-begotten Son, Jesus of Nazareth; and give to them thy Holy Spirit, that they may hear and understand, and look upon him whom our ancestors have pierced—look on Jesus

of Nazareth, as their Lord, their Righteousness!" Amen.

All began to be very attentive, and I continued my conversation with them. One of the Jews asked me, why we shut our eyes when we pray. I told him, that God is a Spirit, and when we pray, we do not like to be distracted by other objects; our eyes therefore shut themselves without our knowledge.

Jews. We do believe in Zechariah!

I. Do you believe that the Holy Spirit spake by Zechariah?

All the Jews at once. The Holy Spirit spake by Zechariah.

I. Why do you not look upon Him whom they have pierced?—and why do you not mourn over him?

Jew. Permit me to read over this passage.

He took my Hebrew Bible, considered the passage for some minutes, and said, "The Jews have pierced Zechariah."

I. It is true, that they have pierced Zechariah, and killed many other prophets; but your answer proves to me, that you do not believe in Moses and the prophets. The prophet here before us, saith thus: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications: and they shall look upon me (*i. e.* upon him who pours upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and supplications) whom they have pierced and mourn." The Lord only is able to pour out the spirit of prayer and supplication, and he the same, who promises to pour out the Spirit of prayer and supplication, the same continues to say, "They shall look upon me whom they have pierced, and mourn." Our ancestors have pierced, they have crucified the Lord of Glory! I beseech you, mourn over Him! You see, that without mourning upon Him, you cannot say that you really believe in Moses and the prophets: and if you do not believe you shall not be established.

I read to them, and expounded after this, Isaiah liii. The Jew tried to recur to the Talmud, which I did not admit.

Jewess. Why do you not permit to refer to the Talmud?

I. Moses saith, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." The Talmud hath done both, added and diminished. According to the Old Testament, the Lord requires a broken, and a contrite spirit—but the Talmud commands to wear large phylacteries; to kill animals with a knife perfectly sharp, and in a particular manner; the Old Testament makes no difference between women and men, and tells us that women have been prophetesses, as for instance, *Deborah* and *Holda*; and thus does the Gospel—but the Talmud degrades the women, by saying, that the women are only obliged to observe the three commandments, 1. *Purification*. 2. *To cast a piece of bread in the oven*. 3. *To kindle the lamps on Friday evening*. The Jewess seemed no longer to be so much pleased with the Talmud. I read to them Isa. vi. 9—11, and on my observing to the Jews, that not one question was answered to me by the learned Jew, the Jewess became angry at the Jew, and said to him, "You cursed fellow—why have you not answered him?" I read then for a long while the New Testament with them; they exclaimed several times, "Tob! Tob!" (Well! Well!)

Mr. King said to them, "Daniel was one of your best prophets, a man of wisdom and excellent spirit, and his character, as given to us in the sacred book, is unblemished. In his time, Israel was in captivity for their sins, and when Daniel knew by the books that their captivity was near accomplished, he set his face towards God with supplication and fasting, and confessed that he had sinned, as well as his fathers and all Israel, near and far off. You have now been in captivity 1800 years, and surely, you cannot be so proud

as to think yourselves better than the wise and excellent Daniel? It becomes you, therefore, to ask, why are we so long in captivity, and to set your faces towards the God of Daniel with supplication and fasting; it is your sins that keep you captive, and God will never restore you till you are sensible of them. The reason why you have been scattered, and peeled, and dispersed over the earth for 1800 years, is, that your fathers have crucified the Lord of Glory, and imprecated his blood upon their own heads, and the heads of their children; will you now kneel down with us, and pray to the God of Daniel?" One of them replied, that he did pray from morning till night.

Before we began this conversation, Mr. Fisk had conversed with them, and read to them Gen. i. Exod. xx. and John i.

Jan. 13, 1822. Brethren Fisk, King, and I, visited the grave of brother Levi Parsons, the American Missionary. Brother Fisk had caused the following Epitaph to be inscribed on it:—

"Sacred to the Memory of the Rev. Levi Parsons, an American Missionary, who died Feb. 10, 1822, aged twenty-nine years. — 'Blessed are the dead who die in the Lord.'"

We sung the Funeral Hymn, extracted from the "Martyr of Antioch," a Drama, by Rev. H. H. Milman.

Jan. 14, 1823. In the morning, one of the Jews with whom we had the interesting conversation on Sabbath evening, called again, and brought with him the Hebrew Bible, with the Commentary of Rabbi Solomon Isaac. I immediately told him that I am only ready to argue with him on scriptural grounds, but I entirely reject and disbelieve Rabbi Solomon Isaac's Commentary. I read then with him the second chapter of the Gospel of St. Mark.

Rabbi Jacob Mesicha called on us: Professor King and myself conversed with him. Mr. King recommended to his consideration Mic. ii. 11, and

Jer. xxiii. and Mr. King proved to him by Jeremiah, that when one comes to tell them lies, they will believe it; and that by means of their teachers they had been scattered. We were then interrupted by company.

Mr. King and I then called on Dr. Marpurgo, and Mr. King entered then with him into a long conversation about revelation, whilst I conversed on the same topic with Dr. Hemprich from Berlin.

When we returned to our lodging, we met in the street Rabbi Isaac, son of Mordecai from Old Constantin, in Russian Poland; Rabbi Isaac, son of Rabbi Nathan; Rabbi Solomon, son of Moses, from Tiberias; and Rabbi Samuel.

I. (Addressing myself to them.) Peace upon you!

The above mentioned Rabbies. Peace upon you!

I. When are you arrived at this town, and whence did you come?

Rabbies. From Stambul. (Constantinople.)

I. Will you give us the honour to go with us to our room, drink with us a cup of coffee, and converse with us?

Rabbies. This is, verily, unto us a great honour.

When we arrived with these four Rabbies in our lodging, I opened the Prophets, and told them in the first moment, that the prophets speak of Jesus of Nazareth.

One of the Rabbies. (In Hebrew.) The lip of truth shall be established for ever: but a lying tongue is but for a moment.

I entered into particulars, and observed immediately, that these Rabbies were of the school of Rabbi Mendel, of Jerusalem. They explained Zechariah xii. 9, 10, in the following way: "And it shall come to pass in that day, that I will seek to destroy ALL the nations (they laid great stress upon the expression ALL the nations, and repeated it several times) that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of

Jerusalem, the Spirit of grace and supplication, and they (the Jews) shall look upon me Jehovah, for the Gentiles have pierced their king Josiah, and they shall mourn upon their king Josiah."

This was a most unhappy interpretation, and I refuted it by my simple reading to them the 11th verse of the same chapter.

They replied, "My Lord, we are come from distant land, and we were sea-sick with great sea-sickness, and our mind is therefore confused with great confusion; and we can therefore not speak to-day great words of wisdom and understanding, and skill; for you must know, my Lord, that we are wise with wisdom, and we are beautiful men, and we are honoured with great honour, and we sit in the first seat of the table of the rich; we will return unto you, and open our mouth with wisdom, and speak about the Holy One (blessed be He, and blessed be His name), and you will be astonished with great astonishment." I did, however, desire them to stay a little while longer, and I read to them some chapters of the New Testament, and then they went. They observed before they took leave, that they saw, one year ago, the English Missionaries in Warsaw in Poland. When I wrote down their names with Hebrew characters, they said, "My Lord, you are very strong in the pen."

During this time, my brethren, Messrs. Fisk and King, went to the Roman Catholic Convent which is at Alexandria.

They communicated to me the following account of their conversation.

After that they had distributed several English Tracts on board of the English ships, they walked (brothers Fisk and King) to the Catholic Convent with Testaments and Tracts in their pockets. The Superior, whom brother King had seen before, was not present. He entered into conversation with two monks in their room, about religion. The conversation soon turned upon praying to

Mary and the saints. They zealously defended the practice on the authority of Popes, Fathers, and Councils. Brother Fisk read to them 1 Tim. iv. 1, 2, and asked what they thought of it. One of them said, it was a prophecy against the Catholic Church, but denied that it belonged to Scripture, and said that that Testament was not correct. Mr. Fisk told him that it was the true language of St. Paul, and a prediction of some who should apostatize from the faith, who were to be known by two signs, viz. forbidding to marry, and commanding to abstain from meat; two signs which exactly described themselves and their Church. This they did not attempt to deny. The conversation continued, and was heard by the Curate, who sent to know what was going on, and request them to come to him. Brothers Fisk and King went to his room, and found an old man with a long white beard, who met them at the door, and enquired if they had come to dispute. They told him, No; they had come to visit the Superior, but did not find him. He said, in rather an angry tone, that their disputes could do no good. They told him they desired to know the truth, &c. &c. Brothers Fisk and King stood at the door, and conversed some time about the means of learning the truth, prayer, a humble, docile, impartial mind, the spirit of the Gospel, praying to the Virgin. Brother Fisk showed him Martini's Testament. He angrily charged the Bible Society with wilfully defaming Martini by attributing to him that translation, after they had omitted his notes. They told him the charge was false. He said, the Bible had four senses, and said, Paul saith, "The letter killeth." He spake in a most violent and angry manner against the Bible Society, and the English and their Missionaries—said, "They are all out of the Church—without a priesthood, and going to hell!" He declared he would preach against us with all his might—and that he has orders to collect all the books that are distri-

buted, and burn them; and that he should do so to the utmost of his power, even by purchasing them. He told them repeatedly, that he did not wish to converse with them, and advised both of my brethren to go away, and pointed to the door; at the same time he continued talking, and so did they. After a little they asked him to show them his small library, which he did; and while they were looking at it he became more calm and civil. The discourse was soon resumed. Mr. King begged to state to him the feelings which Christians ought to have; when he became very impatient, and in a most violent manner raved against us; accused us of going about vomiting poison, and having a serpentine spirit, and stamped violently on the floor—told us we had better go away, and not come there to teach him, for he was better able to teach us. When they told him we should pray for him, he replied, “I have no need of your prayers; we are Catholics, and know the truth—you have more need to pray for yourselves.” He again pointed to the door, and walked the room in great agitation. They told him he did not know the spirit of the Gospel, and requested him to converse deliberately. This only seemed to aggravate him. When Mr. Fisk objected to the books which one of the monks quoted, and said, “God made the Bible, but men made these books.” He answered, with a triumphant air, “And did not God make those men?” So far of Messrs. Fisk and King’s visit to the Catholic Convent.

Two respectable Gentiles (Catholics) called on me. They were natives of Germany. I preached to them the Gospel. They bought Italian and French Bibles, and took Tracts, which they afterwards read with great attention.

Jan. 16, 1823. Dr. Marpurgo left to my disposition his library-room for preaching a Hebrew Sermon to the Jews; but none of the Jews came, on account of the order of

their presidents. I prayed, therefore, with two Gentiles, and went home. On our return to our lodging, four young Jews asked us, whether there had been a Sermon at Dr. Marpurgo’s? We told them that no Jews came. We invited them to come to our room. They came accordingly; and I prayed, and read to them my Hebrew Sermon, and explained it to them in Italian. I entered then with them into a long conversation, and gave to them Tracts, and lent to them Hebrew New Testaments.

Jan. 17, 1823. We went together to the Coptic Convent. There are only two priests. The Superior received from us Arabic Tracts. He told us that the Convent was founded by St. Mark, and that their Patriarch is the successor of St. Mark. They preserve, under the altar of the Church, the head of St. Mark. The Superior, however, was so candid to tell us, that he never himself had seen the head, but his ancestors did see it. They baptize children by immersion. He told us that there are a hundred Copt Convents in Egypt. He could read the Coptic language.

When we asked him what was necessary for being saved? he replied, “To be baptized.” And when we asked him, what one must do if he falls in sin after baptism? he replied, “He must confess to the priest, and go to the holy supper.”

Mr. King and myself went then to the Catholic Convent, and called on the Curate. We told him that we wished to discuss with him the subject of eternal salvation; and I told him that I had studied divinity at Rome. He replied to me that he is now many years in this country, and had conversed with many Protestants, but never was able to persuade one; and told that we want humility, for, if we had humility, we should believe in the Pope. He ran finally away, and I ran after him, and told him, that he was not able to answer. As several other patres were present, he was ashamed, and came back, argued for some mo-

ments, and ran away again, and brought to me the following book, which he told me I should take with me home, and read it. The title of the book is, "Verità della Chiesa Catholica Romana dimostrata illustrata e difesa. Da F. R. Autontino Valsecchi dell' ord. de Predicatori Pub. Prim. Professore di Teologia nell' Università di Padova." In the frontispiece was the representation of the ship of St. Peter, with the words "Turbari potest, mergi non potest."

I sat down to-day in the streets of Alexandria and sold Bibles.

Jan. 17, 1823. We called to-day on Dr. Marpurgo to witness the circumcision of his child, but the ceremony was already over. Mr. King and myself conversed with ten gentlemen-like Jews, about Jesus Christ. One of them had read the Gospel, Voltaire, Volney, Rousseau, and De Civitate Dei of St. Austin. Mr. King told him that he had likewise read Voltaire and Volney, and he perceived that there was much more sense in the writings of Voltaire and Volney, than in the pages of the Talmud.

I baptized in the forenoon the son of John Gliddon, Esq. for, as I received some orders of the Vicar-General of the Pope when at Rome, I thought not to transgress the rules laid down by the *visible* Church; especially as the Church of England acknowledges the ordinations of the Church of Rome. It is a singular coincidence, that I performed, two months before, the funeral service of one of Mr. Gliddon's sons. I expounded, after the baptism was over, the Scripture, and Mr. King prayed. In the afternoon I baptized the child of Mr. Wilkinson, an English merchant at this place. Mr. King remarked in his Journal, that it was the most interesting scene he had ever witnessed, as we had just come from the house of a Jew, whose son had been circumcised, to behold a Jew baptizing a child in the name of the Father, of the Son, and of the Holy Ghost. He said it was coming from the old and bloody covenant,

to the new and better dispensation—it was like coming from the darkness which covered the Egyptians, to the land of Goshen, where there was light.

Dr. Marpurgo, the Jew, was present when I baptized the child of Mr. Wilkinson, and when I expounded the Scripture.

We called then on Mr. Dnmreicher, the Danish Consul. Mr. King spake to him in French on the great importance of faith in Christ, to preserve us from the evil that is in the world—of the worth of the soul—of the false and fading nature of all earthly greatness—of the importance of attending to the concerns of our souls while it is called to-day. He received what Mr. King said in a most friendly manner. *Two or three* other gentlemen were present, one of whom began to speak with some violence, saying, he did not believe that God would damn men because they did not believe in Christ. Mr. King asked him how he knew the character of God? He said, from nature. Mr. King then told him, that if he judged of him in this way simply, he had reason to tremble; for it was possible that the same God who destroyed the inhabitants of Aleppo by an earthquake, and the cities around Mount Ætna, by torrents of lava, and who caused so much pain and death in this world by plague and pestilence, might possibly make him miserable in another world, and to all eternity. A long discussion then ensued, in which Mr. King pointed out to him the depravity of his heart, as the cause of his unbelief, and the utter impossibility of living a holy life, without the grace of God through the blood of Christ; and that if he were not washed by this blood, he must be lost irrecoverably. The infidel replied to Mr. King, that he was not prepared to answer. He tried several times to interrupt Mr. King in his arguments, and spake with the greatest violence.

Mr. Lentzeu, who was present, told me that he was entirely sensible

of the force of Mr. King's arguments, and was touched by the meekness and gentleness which Mr. King displayed. The French gentleman himself became very civil towards Mr. King.

Jan. 18, 1823. I sold to-day, seventeen Bibles and Testaments for seventy-two piastres. I conversed to-day with thirteen Jews. Some of them bought Italian Testaments and Bibles. Brother Fisk attended the Sermon in the Greek Convent, and distributed 140 Tracts; and I conversed with Jews. Brother Kiug conversed with two Jews, who were very attentive.

I dined with four Jews who were infidels. They told me that they became infidels by having read the Talmud. One of them told me he would be obliged to believe in Christ, if he did admit the Old Testament. I preached to them Christ, and him crucified.

Abbate L——, a Catholic Clergyman, likes very much the word of God, and deplored to-day the ignorance of the monks.

Jan. 19, 1823. I preached at ten o'clock in the morning, at Mr. Dumreicher's, the Danish Consul, in the German tongue, on 1 John v. 11, 12. There were twenty Germans. In the afternoon I preached on board of a Danish vessel in the German tongue, in the presence of twenty-four sailors. I expounded to them Psalm cvii. and Matthew v. and preached again on 1 John v. 11, 12, and distributed English and Italian Tracts.

The Jews in whose house we lived, desired from us a Hebrew New Testament. I gave it to them, they kissed it, and heard by me the Gospel preached, with great meekness.

Doctor Marpurgo told us that the Superior of the Convent tried to prejudice a Greek and a Jewess against us, but both took our part; and the Jewess said we would be holy men if we were not Christians.

Mr. Vedova, the Chancellor of the Consul, told us that he met the Abbate L—— the other day, going

to the Catholic Convent, who said (referring to the friars), that he was going to talk with these cattle about their opposition to our labours. Mr. Fisk preached in the hall of the English Consul at ten o'clock, in English, to fourteen persons; and at three o'clock, in Italian, to between forty and fifty persons.

Mr. Kiug preached at three on board the Triune, in English, to fourteen persons.

Dr. Marpurgo read some of my Journals, in which he met with his name. He told me, that I observed that he does not argue, but ridicule every thing, which (he observed) was not correct, for he likes to argue and search for the truth; and in order that he may convince me that his intention was not to pull down all religion, by his History of Syria, he communicated to me the following extracts of it. It is written in English.

Page 10. "In this time religion had not introduced the destructive poison of intolerance in the society of men. Every form of worship was regarded as holy by the devout people, and to government was every religion indifferent, and allowed as compatible with political laws. In Palestine only the monstrous Judaism prevailed; it was changed, by the power of time, and became fastidious by its antiquity."

Page 44. "The Christian religion was in the beginning an affable child of an arrogant mother; the light of moderation and virtue shone two centuries, till it was extinguished for ever by the rage and avarice of impious priests."

Page 111. "The Gospel was preached by the sword and fire, and the cross of the *peaceable Jesus*, moistened by innocent blood, was planted in an unhuman heap of mutilated bodies, and smoking ruins. The magistrates, carried away by the epidemical fury of frantic monks, were only occupied in murdering men."

Page 200. "In this deplorable situation a furious monk had propa-

gated in Europe the monstrous idea of a holy war."

Jan. 20, 1823. I sold twenty copies of Scriptures. I spake some words to the Jews in whose house we lodged, and prayed for them in their presence, in Hebrew, that the Lord may bless them with all *temporal* and *spiritual* blessings, and may reveal to them his only-begotten Son, Jesus Christ. They listened very attentively, and told us that they were very sorry that we were going away.

In the afternoon, Professor King, Mr. Fisk, myself, and the son of Mr. Gliddon, entered a boat, called a *mash* in Arabic, on the Mahmidian Canal. Mr. Gliddon and the son of the Spanish Consul, and Mr. Leutzen, whom I knew when at Jerusalem, accompanied us for a little way.

The Lord gave us in the night a proof of his loving-kindness, goodness, forbearance and mercy. A gust of wind almost upset our boat, so that my friends ran out of the cabin, and compelled the Arabs to put down the sails.

Jan. 22, 1823. We arrived in Rosetta, called Rashid by the Arabs. A very comfortable lodging was prepared for us in the English Consulate, by the Drugeman of the Consulate, who is a Jew, Bohor Carrano by name, a native of Salonichi. We learned by him, that there are forty families of Jews in this place. They have no Rabbi here. They have three Synagogues, but only one of them is frequented on the Sabbath day.

We waited on the Turkish Governor of Rosetta; several Mullahs and Cadis were there. He received us very kindly. I conversed with them in Arabic. They were surprised to hear that I had read the Koran, and they asked me about the meaning of every verse of the first surah, which I gave to their satisfaction. The Musellim was in possession of an historical and chronological chart in English, which he desired that I should take with me to my lodging, and give to him on paper, a general idea of what it contains; which I

did, and with which he seemed to have been satisfied.

One of the chief Mullahs was present, of whom the Governor told me that he is one of the greatest Arabic scholars in Egypt; he understands astronomy, medicine, and every thing else. The Mullah blushed modestly. The same Mullah, who is so learned, called on us in the afternoon, but we were not at home at that time when he called.

We called on the Superior of the Greek Convent, and Mr. Fisk sold a Turkish Psalter, written with Greek characters, to a Greek merchant who lodged there.

I went then in the street to sell Bibles and Testaments, but I sold very few. Mr. Fisk, on the contrary, who remained at home, sold a great many.

We visited the Copt Convent, and their school for the boys, where we distributed Arabic Tracts. They showed to us manuscripts of the Coptic Gospel, which we compared with that copy which we had for sale; and we observed that it was the same. They showed to us the case, in which they say that the arm of St. George is preserved, but they refused to show us the arm itself. We went then to the Jewish Synagogue, where I discussed the subject of Christianity with a Jew, before the sanctuary, which contains the Law of Moses, in the presence of two other Jews and several Copts. One of the Jews who very well understood the Hebrew tongue said at last, "Now is night to the Jews, for they are in captivity, and we do therefore not understand the prophets."

1. "Believe in Jesus Christ, and then there shall be day to the Jews—then there shall be light to the Jews. You are now that people walking in darkness, in the shadow of death! Believe in the Son, who was given us, whose name is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!" Several Copts were present from curiosity. I repeated, therefore, in Arabic, all

those words which I had said in Hebrew. The Copts invited us to their house, to drink with them a cup of coffee. The two Copt priests were present; I spoke with them about Christ; and I was then requested by Messrs. Fisk and King, to desire them to unite in prayer; they immediately rose up and recited their prayers to Christ and the Virgin.

I asked them after they had done, whether I may now pray, to which they consented. I prayed in Arabic, and at every sentence they exclaimed, "Amen." They desired us to remain at least ten days at Rosetta.

Jan. 23, 1823. Messrs. Fisk and King went to see the Boghay, the mouth of the Nile, where that river runs into the sea. I remained at home, and sold some few Arabic Psalters. A Mullah called on me, and conversed with me in Arabic.

I prepared an Arabic Sermon, which I preached in the presence of sixteen Copts and Catholic Arabs, and Greeks. I was several times interrupted by their exclamations, "This is truth! This is truth!" and by repeating my words.

I gave an Hebrew New Testament to a Jew, and several Hebrew Tracts.

Two Turkish boys called on us, and bought three copies of the Arabic Genesis; one of them brought it back, for his father objected to his perusing it.

I distributed eight Arabic Tracts among eight Arabic Catholic boys, with permission of their schoolmaster.

The Musellim (Turkish Governor) showed us the Arabic Dictionary called Camus, explained in the Turkish, published by Hassan Effendi, a Mussulman in Constantinople, and printed at Constantinople with the Sultan's press, six years ago.

Ibrahim Aljuhari founded the Convent of the Copts at Rosetta fifty years ago. He died twenty-eight years ago. One of the Copts told me, that the Turkish Government has forbidden them to speak the Coptic language. A Jew was the reason that that law was enacted.

They told me that there are, however, found Copts in Armenia who speak the Coptic tongue. One among a hundred of the Coptic women knows how to read and write! The Copts say, that almost all the Abyssinian women know how to read and to write. The Copts seem to be much attached to the Abyssinian Christians. The Coptic Patriarch of Cairo confirms and ordains the Abyssinian bishops.

The Coptic priests are married, except the monks. But the priests marry after that they are ordained deacons, and keep then their wives after that they are ordained priests; but should the wife of a priest die, he cannot marry again; and if the priest should die, his widow cannot marry again. A married priest cannot become a bishop before the death of his wife.

The Copts of Rosetta are in possession of a picture of the Archangel Michael, which was excavated at Alexandria 1500 years ago. I observed that almost all the Coptic men read the Coptic language. They do not kneel down when they are praying, nor do the Greeks or Jews. After the prayer is over they kiss the priest's hands. The Copts and other native Christians in the East, desire very much that all Christians should be united; but this desire does not proceed from Evangelical principles, but on account of their being oppressed by the Turks; for if they all were united, they might become formidable to the Turks, and even break their yoke. The Jews of Rosetta are in general in a gross state of ignorance, so that I was even obliged to refuse the Hebrew New Testament to some who desired it, for they were not able to read it. I showed to-day to the Mullah, who called on me, the expression in Gen. i. 3, and I observed that there was to be found a similar expression in the Koran, "Let it be, and it was." The same Mullah told me that he was in the possession of an Arabic Bible and Testament, which he bought from a traveller several years ago.

That traveller was most probably Mr. Burkhardt. Mons. Belzoni, when at Rosetta, sold several Arabic Bibles. We saw one copy of it in the house of a Copt. We sold altogether at Rosetta, thirty copies of Scriptures for ninety-one piastres and a half, and distributed 100 Tracts during our stay at Rosetta. We left Rosetta at nine o'clock in the morning. The Copt priest and other Copts accompanied us to our boat on the Nile.

Jan. 26, 1823. On the Nile. We observed the moon entering into an eclipse. The Arabs in our boat began to be alarmed exceedingly. We asked them what they thought that this eclipse signified? They replied, that it indicates a revolution against the Pacha; for he presses too much money from the people. We heard the voices of the Arabs in the neighbouring villages, loud lamenting and exclaiming, "O Lord, most merciful! have mercy upon us! O Mohammed, O Prophet!" The Arabs in our boat asked us finally, what we thought that the cause might be? We tried to make them understand the cause of it, but we did not succeed. We told them that we Christians, who believe that there is God, and nothing but God, and Jesus the Son of God, fear nothing. They repeated our Creed.

Jan. 30, 1823. We arrived at Cairo, and took our lodging in Mr. Asselin's house, who lately died. Mr. Sheffield, an English gentleman who is in the Pacha's employ, called on us.

Jan. 31, 1823. A Jew who knew me at Jerusalem, saw my servant in the market-place of Cairo; he immediately came with him to me, together with another Jew. I preached to both the Gospel shortly, and gave to one of them a Hebrew New Testament and a Tract.

Baron Renne, from Poland, called on us this morning, and soon after him Henry Salt, Esq. the British Consul-General for Egypt.

Messrs. Fisk, King, and myself, called on the Rabbi of the Caraites,

who was just gone to the bath, according to the custom of the Caraites, who go bathing every Friday before the Sabbath begins. It is very striking that all the Caraites have very long noses, and have a very different physiognomy from the Talmudist Jews.

We called on Rabbi Mercado, the High-priest of the Talmudist Jews, who called on me with his Vice-rabbies the last year. He received us very kindly. We did not enter with him into a discussion, but asked him and his son the following questions: We desired first to see the sixth chapter of Deut. written on parchment, which they have fixed on their door-posts, "Hear, Israel, the Lord our God is one Lord." We asked him his opinion, why the expression "our God" was in the plural number?

Rabbi Mercado. When Jacob, whose name was Israel, called together his sons, and said, "Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father," his sons, when gathered together, said, "Hear, Israel (Jacob, our father), Jehovah is our God;" namely, the God of every one of us; and it is the plural, to indicate that he was the God of all the tribes together, and to prevent all mistake Jacob replied, "The Lord (Jehovah) is one."

We. Why is the plural in Genesis i. 1, "In the beginning *Gods* (Elohim) created heaven and earth?"

Rabbi Mercado. I will ask you a question, and then I will answer your question, "How many names has God?"

We. Jehovah, Elohim, Shaddai.

יהוה אלהים שדי

Rabbi Mercado. Why is God called Shaddai?

We. To indicate his power.

Rabbi Mercado. No; but God was rather called Shaddai (שדי) on the following account: God created the world in six days, and then he said, "It is enough," for *Shaddai* (שדי) is an abbreviation of

שומר די, "He who said, It is enough." And the Lord will say again, "It is enough;" he will be again Shaddai, when the world shall have stood 6000 years, then the seventh thousand years shall be the great Sabbath! The Lord is called יהוה to indicate his mercy, and

the Lord is called אלהים, which is in the plural, to indicate that he is Judge of the whole earth, both of the Jews and of the Gentiles.

We. Who was the Prophet like unto Moses?

Rabbi Mercado. As it was said of Moses, "There was no prophet like unto Moses," the Jews might have thought that the Jews are not obliged to obey any other prophet who might come after Moses. To prevent such a misinterpretation, the Lord revealed to them that there shall be prophets like unto Moses, whom they must hear; and one among those prophets like unto Moses was Joshua.

We asked farther, Why did Isaiah say, "The land of Zabulon and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung up." Why, we say, did Isaiah just point out the land of Zabulon, and the land of Nephtalim?—why not Jerusalem?

Rabbi Mercado. I must ask you a question. In Genesis i. 3. is related that God created the light, "Let there be light, and it was light," on the first day; and according to Gen. i. 16, God created the light on the fourth day—How do you reconcile both those assertions?

I tried to answer and to get rid of such a quibble, by a quotation of Rabbi Simon Bar Johai. But Rabbi Mercado said, "I shall now answer your quotation of Isaiah ix. by answering to you the difficulty of Gen. i. 3, and Gen. i. 16, God created the light in reality on the first day, but that light was so bright that man's eye would not have been able

to behold it, he withdrew, therefore, that light on the fourth day, and put two other great lights, so that not only the dwellers upon Mount Zion, but likewise the dwellers in the valleys of Zabulon and Nephtali, *i. e.* in Safet, in Galilee, might behold it."

Mr. Warton, an English traveller who was in the service of the King of Persia, called on us. He is the friend of the Rev. Basil Woodd.

I called on Mr. Macarditch, an Armenian merchant, who was my friend when at Jerusalem. I sold in his house several Arabic Tracts, and left with him an Armenian Bible for sale. I desired him, likewise, to call on both my fellow-labourers and companions in Christ, which he did. I went this evening with a quantity of French and Italian Tracts in the Billiard room, and distributed them among the gentlemen who played at billiards.

Mr. Beltramini, formerly the Austrian Consul's Secretary at Alexandria, called on me and said, "I am a Catholic, but if you prove to me that the Lutheran religion is better, I will renounce the Catholic religion."

I. "I came neither to prove that the Catholic nor the Protestant religion is the best, but that Jesus Christ is the Saviour of the world, and that he died for our sins, and that there is only *one* name given under heaven, by which we can be saved, and that is the name of Christ Jesus, blessed for ever!" He bought, after this conversation, a French Bible of us, and promised to call again.

Feb. 1, 1822. Brothers King, Fisk, and myself, went this morning to the Synagogue of the Talmudist Jews. The hopeful youth, Raphael Janua, a Jew, who remained with me last year whole days, and read with me in the Scripture and the New Testament, was in the Synagogue. He expressed his joy to see me again, and complained to me that Rabbi Mercado has collected by force all the New Testaments which I had distributed; some few of the Jews only, were firm enough not to give him

the books, and Janua's own copy was taken from him (as he told me) when he was not at home. He said, "I am obliged to make use of the copy of the New Testament of which Eliah Haja is still in possession." Raphael Janua did then promise to call on me, and I heard that there were three Jews in our lodgings, to speak with me, but I was not at home.

We went, after this, to the Synagogue, called *Turkia*, for a lady called *Turkia*, did build that Synagogue. They were just chanting, "The Lord is my strength and song, he is become my salvation." (Exod. xv. 2.) O Lord Jesus, that Thou mayest bow the heaven and become my people's strength and song, that they may acknowledge that Thou art their salvation!

Two of the tribe of Levi, called *Cohanim*, mounted the stairs of the sanctuary, covered their faces with a veil, and lifted up their hands, and blessed the people in a melodious voice, saying,—

Cohanim. O Jehovah!

People. O Jehovah!

Cohanim. God bless thee!

People. God bless thee!

Cohanim. God keep thee!

People. And keep thee!

Cohanim. And let the light of His countenance shine upon thee!

People. And let the light of His countenance shine upon thee!

Cohanim. And be merciful unto thee!

People. And be merciful unto thee!

Cohanim. And give peace unto thee!

People. And give peace unto thee!

Cohanim. And upon Jerusalem!

People. And upon Jerusalem!

They took then out of the sanctuary the law of Moses, and seven persons were called to read a portion of it. As soon as one had done with his lesson, the whole assembly exclaimed, "Oh that it may afford strength unto you!" and he (the reader) replied, "Oh that it may afford strength unto you!"

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We called then on the Caraites, who were just going out of the Synagogue. It pleased God to disappoint us in a degree, by sending a Talmudist Jew in our way, who accompanied us to the Caraites, which circumstance prevented us from having a full conversation with the Caraites. We went, however, with them to their Synagogue.

Every one who enters the Synagogue of the Caraites is obliged to leave at the gate his boots. We conformed to this custom.

They showed to us a manuscript of the Law of Moses, and a couple of manuscripts of the whole of the Old Testament, written in the Crimea 140 years ago. As it is a custom that every visitor of the Caraites Synagogue leaves an alms, we promised to send the next day five piastres. They immediately lifted up their voice and said, "O Lord, that Thou mayest bless with a blessing Joseph Wolff, the son of David, and mayest thou give him from the dew of heaven above, and from the fatness of the earth; and mayest thou permit him to enter Jerusalem." They prayed in the same manner for Messrs. Fisk and King. I prayed then for them to Jesus Christ with a loud voice. The Talmudist Jew spake then with them in an angry manner. We called then on the Caraites Rabbi, but we were not able to enter with him into any conversation, on account of the Talmudist Jew. That very Talmudist Jew did go with us to our lodging. The Lord enabled me to preach to him the truth. I went then to Eliah Haja, where I met a company of Jews, with whom I spake again about Christ.

Johu Warton, Esq. before mentioned, seems a pious English gentleman: he served several years in the army of the King of Persia. He was for a long time in Calcutta and Serampore, and knew well Rev. Messrs. Thomason, Corrie, Marshman, Ward, and Thompson, at Madras. He received his first impres-

sion of vital Christianity through the instrumentality of the Baptist Missionaries of Serampore. He takes a very lively interest in the Missionary cause. As he understands well the Persian language, we conversed a long time about, and in that language. We desired him to permit us to trouble him with some New Testaments and Tracts, for the Jews and others in Persia, for he is going back to that country. He took kindly the charge of fifty copies of the Scriptures, and of some Hebrew, Persian, and Arabic Tracts.

Feb. 2, 1823. I preached a Sermon in the German language, to five German Catholics and one Jewish physician. After the service was over I had a long conversation about the truth of Christianity with the Jewish physician; and I gave to him a Hebrew New Testament. His name is Dr. Samuel Ertner, he has studied at the University of Vienna.

Mr. King preached a very affecting Sermon to sixteen English gentlemen and ladies, in the house of Henry Salt, Esq. Mr. Fisk preached in Italian in the afternoon to twenty-five Italians.

John Warton, Esq. was so kind to introduce us to the Persian Dervise and Soofi, Abn Alkasm Gilani, who being a very eminent writer in the Persian and Arabic characters, he is employed by the Pacha to transcribe the Koran, and other books sacred among them. I conversed with him in Persian. He told us that the inspired writers among the Persians were the following poets: Ferdisi, who has written the Shah-Nauneh; Anwari; Saadi, the author of Gulistan; and Nizanni. And among the uninspired but much-esteemed writers, is Hafiz, which was translated into German by Mr. Joseph Hammer, and into French by Mons. Asselin.

I desired him to tell me the meaning of the word Soofi, which he did in the following words, which he

wrote down in Persian. "A Soofi is that person, who with a purity of intention becomes as it were, a friend to the whole race of mankind, and bears to every religion a friendly relationship. Thus in the time of our Lord the Prophet (upon whom be the mercy and peace of God), and the chosen disciples, who were worshippers of God in this way, in the darkness of the world they were clothed in the dress of *soof*, which is a hair clothing. And for this reason they became celebrated by the appellation of Soofi—they who are the true worshippers of God."

The Sooffees do not go to the Mosques, but they assemble in the night-time, from midnight till the morning. They divide their worship in two parts: 1st, in *Scikra*, *Mentioning of God's attributes*, and 2nd, *Fikra*, *Meditation*; these two things are necessary, and then, *To do no evil*. I asked him, whether the thoughts of men are considered as *sin*, or only the outward actions? He replied, "Among the common Mussulmen are only the execution of bad thoughts considered as *sin*; but the Soofi considers *as sin*, even the bad thoughts. I desired, then, from Abn Alkasm, to give me a definition of *sin*."

Abn Alkasm Gilani. Every thing which draws men away from God is *sin*.

I desired him to tell me the places in Persia where Jews are residing? He mentioned to me the following places. Jews are in Ispahan, Shiraz, Kashan, Yayd, Mush-hadef-Khorasan, Tabaz, Tarshiz, Symnan, Damghan, Aztrabad, Maszandaran, Ghilan, and Kaszwin. At Kashan is a very learned Jew, whose name is Mullah Mushi.

That Dervise will go to England, if he should receive an invitation.

I met to-day with several Christians whom I knew when at Jerusalem. I learned by them the afflicting account that Procopius died four months ago, *i. e.* in the month of October.

Feb. 4, 1823. I sold Bibles for thirty-eight piastres.

As my brethren Messrs. Fisk and King went to-day to the Pyramids, which I saw in the year 1821, John Warton, Esq. introduced me to Ismael Gibraltar, the Admiral of the Turkish Fleet, a Mohammedan by birth. He was in Europe, and speaks the Italian, English, and French languages. He knows Mezzofanti in Bologna, and Sylvestre de Sacy in Paris. Osman Nurreddin Effendi, a Turkish General, Monsier Marengo, and John Warton, Esq. were present. He desired me to sit down near him, and after my having spoken with him about Professor Lec, in Cambridge, Ismael Gibraltar began to ask me, after that I had told him that I was a preacher of the Gospel.

Gibraltar. I would wish to know the object of the Bible Society, and the use of translating the Bible into all the languages?

I. Nobody will ever deny the use of an ancient historical book in all the languages, and men have therefore translated the writings of the ancient Greeks and Romans. Much more is it important to translate into all languages the most ancient of all the books, which not only contains the most ancient history, but the most sublime morals, and the remedy against the deep corruption of our hearts, *which is the word of God—the Holy Bible*. It is the intention of the Bible Society to give that word of God to all the Christians upon earth! Christians hitherto have been involved, alas! in a continual controversy among themselves; but since the Bible Society is furnishing all the Christians with the word of God, many Catholics have perceived that the idolatrous worship of images is *anti-scriptural*, and have renounced that worship and abhor it: and mutual love, peace, and harmony, were produced among Christians of several denominations.

Ismael Gibraltar. I see so many sects among Christians, and one party hates the other.

I. We perceive by this, nothing else but the corruption of our heart—of our nature; that our nature cannot comprehend such things which are divine. Christ Jesus does command *peace*—his words have been, "*My peace I give unto you;*" but men quarrel and love *strife*. We have, however, seen the fruits of the Bible Society: the sects in England consider each other, since the establishment of the Bible Society, more than ever as brethren; and even the difference between Catholics and Protestants ceases now, from day to day, more and more. And by reading that book, Christians have learned to love Mohammedans, who are of a different religion. For we perceive by reading that book, that Christ made no distinction between Samaritan and Jew.

Osman Effendi Nurreddin. You will permit me, Mr. Wolff, to ask you, whether you think that those who established the Bible Society were good Christians?

I. I hope that those who established that Society, and the zealous promoters of that Society, are good Christians.

Osman Effendi. All what men may desire is *rest* and *peace* of mind, he who disturbs that *rest* and *peace* of mind, is an enemy to mankind. The Bible Society, by trying to convert people to the faith of the Bible, disturbs the *rest* and *peace* of mind of many; whilst they may convert *one*, the *rest* and *peace* of whole families may be disturbed, and even the *rest* of the *convert*, for he will be persecuted by his relations.

I. In the operations of any person, we must consider the *object* he aims at, and the *means* by which he endeavours to obtain it; if both are good, the *labours* and *designs* of such a person must be approved. The object of the Bible Society is to promote *rest*, and *peace*, and *joy*, and *unity*, and *harmony* among men; and to show men the road to everlasting life. The means they apply is the word of God, which contains

peace, for the first words Jesus Christ our Lord said, were, "Peace!" You say that the Bible Society disturbs the *peace* and *rest* of men. There are two kinds of *peace*, *tranquillity* and *rest*. The *beast*, the *ox*, enjoys, likewise, a certain kind of *peace* and *rest*. But man must seek *peace* and *rest* in a higher object—he must seek both *in God*. The Bible Society, by giving to men the word of God, has produced that *peace*, and *joy*, and *rest*, which is in God; not only among families, but in whole countries. The inhabitants of Otaheite, by having accepted the word of God, do no longer devour their enemies; they became civilized, and found *rest* and *peace* in the book of God. And the man who becomes convinced of the truth of that book, has *peace* and *rest* in the midst of persecution!

Ismael Gibraltar. I can assure you that there are, however, many mistakes in the Turkish and Arabic translations of the Bible.

I. The members of the Bible Society will be most thankful to you for any observation of that kind, for men are not *infallible*, and it is therefore probable there may be some grammatical faults in the translations.

Ismael Gibraltar. I wish to be in England, I would then mount the pulpit, and preach on this subject.

I. It would be highly interesting to hear your Excellency preach.

The conversation ended after two hours; he told me that I should call on him every day, and as he desired from me an Italian and Turkish Bible and Testament, I gave it to him. He told me that members of the Bible Society gave him often a quantity of Bibles, which he distributed among his friends.

I called on the Coptic Patriarch to get from him letters of introduction for Messrs. Fisk, King, and myself to the Coptic Convents in Upper

Egypt. He wrote immediately the letter for all the Bishops and Superiors, and calls us his children in the letters. I gave to him two copies of Arabic Genesis, one Arabic Psalter, and one Arabic New Testament.

I asked him whether the Copts circumcise their children. He replied, that those Copts who live in villages conform to the custom of the Mussulmen. Captain Caviglia, who is digging through the darkest parts of the Pyramids to find light, called on us with several other gentlemen. He told us that there are still magicians in Egypt, who tell wonderful things, and cure persons by the art of the devil. Mr. King observed that he did not believe that the devil was a good physician, but rather a quack. We have, however, heard from other creditable persons, striking stories about those magicians, but I will keep back my judgment about them, till we come back from Upper Egypt to set out for Jerusalem, when we shall have an opportunity of seeing some magicians.

I received your letter of November, and hope to be able, by the grace of God, to conform myself exactly to your wish. The Lord has now given me two very *wise*, *discreet*, and *pious* brethren, with whom I am able to consult—and thus, Thou, O Lord, Jesus, I hope that Thou wilt remain with me, in me, and I in Thee!

After our return from Upper Egypt, to which spot we set out to-day (February 6th), with Bibles, we hope to reach soon the daughter of Zion, and to bring thence glad tidings, and to say, Behold your King cometh! he shall come, he will come, and he will not tarry! Amen.

I am,

Dear Patron in Christ,

Your thankful

JOSEPH WOLFF.

LETTER FROM THE REV. A. S.
THELWALL.

Amsterdam, June 17th, 1823.

My dear Sir,

I FULLY hoped and intended to have sat down on Friday afternoon, to have given you part, at least, of the accounts which you request, and which doubtless you have long wished for: but was so weary with working at a Tract which had employed me all the morning, that I had neither strength nor inclination to take up my pen again. I have now finished the rough copy, and before I begin to write it out afresh, think it but prudent to pause and relax a little, and therefore embrace that opportunity of setting down to communicate intelligence, for which I need to take a large sheet.

I found that our good friends in various parts of England were somewhat displeased that in all my former letters which have been printed, nothing but the *initials* of either persons or places appeared: but I wish to assure all the readers of our foreign intelligence, that this was not without just cause and serious consideration. To you and to the Committee at large, I can, with the greatest propriety, communicate matters at full, with the names of the parties; but I believe few people are aware how much mischief is done by the rash and indiscriminate disclosure of names to the public. This I consider a matter of great prudence and delicacy, especially when the communication between the two countries is so free and regular as between England and Holland; and when a disclosure of names, &c. might therefore be a means of holding forth individuals to notice, whose comfort and progress depends in great measure on their being suffered to remain in quietness and obscurity. If we were to make the case more our own, we should more easily come to a right feeling on the subject. Suppose I were to publish *here* an account of my travels in England, with all the

interesting conversations I had held with different individuals detailed, and the names stated at full length, I think our kind friends would very readily perceive that I had acted neither a judicious nor a friendly part, and would be something uneasy at the very idea. And the Jews are so jealous, so apt to take alarm, and intelligence circulates among them with such rapidity, that we have need of tenfold caution in specifying individuals among them. Besides, I think our concern is not so much with *persons* as with *facts*—and I fear that the continual mention of names, has a great tendency to draw off our minds from the simple consideration of what God is doing in his providence and grace (which I think we should inquire into and thankfully acknowledge), and to excite merely human feelings towards the individual, who ought to remain, as he is, a mere nameless nothing. I make no doubt but the rash mention of names (which has always the effect of inducing us too much to glory in men) has been one great cause of the many lamentable disappointments we have experienced. I have observed in the course of my own ministry, how the Lord takes care to visit me for all my human confidences—and *regularly*, the individuals, whom I have been the most inclined to make mention of, have afterwards proved those over whom, for one cause or other, I had the most reason to mourn and weep: even if I were not obliged to stand in doubt of them altogether. This has been a lesson to me about publishing the names of the Jews I converse with, which I trust I shall not forget; and I wish our friends would learn to repress a curiosity, which is so *natural* that it ought to be suspected, and which I am sure is calculated to injure those about whom it would inquire. I speak of course of a curiosity respecting circumstances *merely personal*. That we should hear and understand what things the Lord is doing, is not more delightful

than edifying. We seem to have directions to search out and observe them, Ps. cvii. 43, and cxi. 2.

I make these remarks on an occasion when I feel myself at liberty to depart a little from the strictness of the principle which suggests them. For having to speak of persons who are closely related and connected, one of whom is known as an author beyond the limits of his own country, it is evident that their names must be pretty generally known already, and it would rather tend to create mistakes and confusion, than serve any good end, to pass over them in silence: though at the same time, from the conversations I have had with them, they appear to think and feel on this subject as I do myself, and are desirous of shunning every appearance of ostentation; and in making known their names to our Christian friends in England, I am sure their desire would be, what I shall earnestly request for them, that all who are interested in the bringing home of a child of Israel to the fold of Christ, will remember them in earnest prayer to the God of all grace, who alone is able to keep them by his power through faith unto salvation.

The circumstances which I have now to relate to you, are such as I have learned from themselves in the course of several very interesting conversations which I have held with them, and in which I have been very much affected, by observing coincidences with circumstances and ideas which had occurred to myself in the course of those dispensations and enquiries by which I was led, out of a yet deeper and more awful state of unbelief, to embrace the Gospel of Christ. Mr. Isaac Da Costa observed to me, that when he looked back upon the history of his life, there was scarcely a single event which he could remember, which did not seem to have its place and influence, more or less distinctly, in the long train and concatenation of providential circumstances, which led him at

length to seek the knowledge of that truth which he now openly professes. Himself and his fellow converts (his wife and cousin) have received the most liberal education. They were none of them brought up strict observers of the Law; a circumstance which is indeed very common among the Portuguese Jews (to which congregation they belonged), for very few of them are instructed to attend to any thing more than those external observances, which are necessary to avoid giving offence to their brethren. In their own houses most of them live very much as mere nominal professors of Christianity do. This circumstance doubtless prevented them from ever entertaining those strong and bitter prejudices against Christianity, which are commonly instilled in the course of a strictly Jewish education; and this may be regarded as the first preparatory circumstance to all which has followed.

But to come to circumstances more particular. Mr. Da Costa informed me that almost from his earliest youth he had impressions of the necessity of religion, and of a higher than any human influence to regulate the heart; and this craving of the soul could never be satisfied by any philosophical system or contrivances of his own. He was at a very early age often in very great doubt and uncertainty, respecting the very fundamentals of all religion, and distressed sometimes, even to illness; with abstruse speculations respecting the existence and attributes of God; and in utter uncertainty about even the Mosaic revelation. For it should be observed, that the instructions even of the strictest Jewish orthodoxy give very little information as to the real grounds upon which the authenticity and inspiration of the Old Testament rests, but are almost entirely confined to the observance of the Law and the Pharisaical traditions. And in these he was never strictly brought up, nor could he ever cordially consent to them. That

national feeling which prevails very strongly among the Jews, and a desire to know the origin of his family, led him to study very attentively the history of the Jews, especially those of the Spanish Peninsula (in a book written by John Joseph Heydeck, a learned convert to the Roman Catholic Church, now Professor at Madrid, which the Committee would do well to enquire after if opportunity occurs: it is written in Latin, in four volumes 8vo. of which the two first contain proofs of the truths of Christianity, and of its principal doctrines, extracted from the writings of the old rabbins, and the two latter are historical). And here he discovered such wonderful manifestations of an over-ruling Providence, and such marvellous fulfilment of the prophecies, in the various events which have happened to the Jews, as led him to a thorough belief in the Old Testament as a divine revelation. And this book of Heydeck, some time afterwards, was exceedingly useful to him in his enquiries about Christianity.

Being designed by his father for the study of the law and the profession of an advocate, he went to the University of Leyden to pursue his studies, and in consequence became acquainted with an extraordinary man named Bilderdyk, well known in this country as a poet, and whose talents and attainments are confessed by all. Respecting his character in other respects, I have heard such contradictory accounts from different quarters, that (having no personal knowledge of him whatever) it is not in my power to understand or account for them, and therefore I shall pass over the question altogether. Only it is evident that his whole conduct towards this young man and his cousin, is such as could only be expected from a man endowed with no ordinary measure of Christian wisdom, and in the hand of God he has been eminently useful to them. Under him they studied various branches of literature, and he took every opportunity of warn-

ing them against the false and miserable philosophy of this age, and of confirming their faith in the divine inspiration and authority of the Old Testament. He never endeavoured to make them proselytes to Christianity, but spoke to them continually of those points in which Jews and Christians are agreed, referring them to the writings of the old rabbins for further information, and leaving the rest to God, to be accomplished in his own good time and way.

As Da Costa and his cousin were at this time fellow-students at Leyden, the one in law, the other in medicine, they were much together, and conversed very frequently upon religious subjects, and were both fully convinced of the doctrines of original sin, and of a particular and all-ruling Providence, long before they had any idea of embracing Christianity; respecting which they entertained, however, none of those bitter prejudices which are sometimes supposed to be inseparable from Judaism. Neither were they accustomed to regard its doctrines as absurd and unreasonable, being convinced that with God all things are possible: and Da Costa in particular, mentioned to me that at that period he entertained the rather curious idea, that Christianity is the right religion for the Gentiles—but that the Jews had nothing to do with it; and they were so utterly unconcerned about it at that time, that though the New Testament was at the end of the Bibles they commonly used, not even curiosity ever induced them to look into it, and to see what Paul might say upon the matters which they discussed, and evidently thought of a great deal.

Thus they went on gradually getting clearer views of religion in general, and deeper conviction of the authority of the Old Testament, but making no direct attempts to reduce their opinions to practice, till about three years ago, when they began to feel the inconsistency of being in their life and conduct neither one

thing nor another; believing thoroughly in Judaism, but not making the least endeavour to conform to the strictness of that life which Pharisæical Judaism requires. And upon this conviction they resolved to break through every difficulty, and to live strictly as Jews, even to the most minute particulars of wearing the beard, &c. But Da Costa had scarcely come to this resolution of making religion the great business of his life, when, before he was aware of it, and far more rapidly than he can account for, he found his heart very strongly inclining to embrace Christianity; as if he had no sooner become practically sincere and upright in the concerns of his soul, than his heart and mind were at once opened by a divine influence, to see and feel that Christianity was the only religion which could give him rest and abiding consolation. This conviction he very soon communicated to his cousin, who at first was somewhat startled and offended; but the same evening taking up the New Testament, he began to read it with a depth of interest which he had never felt before—and from that time forth they met alternately at the houses of their respective parents, and read the New Testament together till they came to a full acquaintance with its doctrines, and a cordial acceptance of Jesus of Nazareth as their Messiah, Saviour, and God.

For a long time after this, Da Costa mentioned to me, that he felt a strong inclination to the Romish Church, in every thing that relates to forms and externals, though in doctrine (having taken the Bible for his only guide and instructor) he found that he completely agreed with the Confession of the Dutch Reformed Church, as settled by the Synod of Dort; or (to speak more intelligibly to our English friends in general) with the Thirty-nine Articles of our Church. While he was slowly weaned from this inclination, various providential circumstances occurred to remove all the difficulties which opposed his public profession of the

faith he had embraced, to which he now considered himself as distinctly called, and was accordingly baptized in the Dutch Reformed Church, by the Rev. Mr. Egeling, of Leyden, on the 20th of October last, together with his wife, and his cousin, Dr. Abraham Cappadoce.

With respect to the former, all that need be added is said in few words. In consequence of family circumstances, she had been separated a good deal from Jewish society, and had been educated in a Christian school, where she was regularly instructed in the Catechism along with the rest. And the remarkable circumstance was, that her husband should discover all this, at the time he himself was preparing to make a public profession of Christianity. A kind Providence had thus united him to one who was easily persuaded, and indeed already prepared, to concur with him in the step which he found it his duty to take. To have found her as much opposed, you can easily conceive would have been the greatest affliction he could have had to encounter.

Dr. Cappadoce related to me some further particulars respecting the circumstances which prepared and gradually led him to the knowledge of the truth, but I could not very easily separate the greater part of his history, from that of his cousin, as they so long pursued their enquiries together and went hand in hand. His education, though not religious, was moral. The idea that the Jews would one day return to their own land, led him, when very young, to take delight in the prospect of sharing in the glories of their restoration. But this was rather a *national* feeling, arising from a bitter sense of the persecutions which the Jews have experienced in their dispersion, than a religious hope. He applied himself very diligently to his studies, and felt always disposed strongly to combat the principles of Materialism, and to seek after and acknowledge a higher principle. In the study of physic and natural philosophy, he

always pursued this idea, and his understanding was in a measure satisfied, but his heart remained cold and vacant. A weak and sickly and *asthmatic* constitution, and the very sharp and frequent agony of body which he was called upon to endure, at once afforded him a very useful and profitable school of patience and endurance, and effectually restrained him from that dissipated and perhaps dissolute life, to which natural dispositions might have otherwise led him. A deep impression of the vanity of this life, together with frequent conversation with his friend and cousin, Da Costa, led him to the conclusion, that without religion he could have no happiness here or hereafter; and they agreed, as above mentioned, to lead a life of the strictest Pharisaical Judaism: but on searching the Scriptures, he was gradually weaned from this idea, and at length it fell to the ground altogether. In the midst of all his enquiries he remained unsatisfied, and in the midst of the abundance of worldly blessings, passed two whole years of such inward misery, that he found no pleasure in life. He felt the necessity of a higher principle, which might over-rule and direct all his actions and thoughts, and he could find nothing around him which could in any measure supply that want. At length Da Costa disclosed the state of his mind, as mentioned above, and from that time they found together great delight in the search after truth, which became from that time his one great object. And at length he found Him who alone could supply every want. Search into the writings of the old rabbins, and the discovery of their sentiments respecting the Trinity, and the Divinity of the Messiah, was a great assistance to both in their enquiries, though these truths are to be sought out of a great mixture of Cabbalistic absurdity and superstition. From the time of his conviction of the truth and discovery of the consolations of Christianity, he gave himself up to

the guidance of Providence, which seems to have directed and helped him in a remarkable manner through many difficulties. He was called upon to endure very sharp persecutions from those who were the nearest and dearest to him in the world, but at length, in pursuance of his steady resolution to make a public profession of that faith which he had inwardly embraced nearly two years before, he was baptized as I have mentioned above, and now rejoices in those unspeakable joys which they only can understand, who feel and acknowledge their own entire dependence and utter nothingness, and seek their all in the grace and fulness of the Lord Jesus Christ.

I would gladly have aided a few remarks on the above accounts, but time and space warn me to defer this to my next. In the mean time believe me,

Your's, very sincerely
and affectionately,
A. S. THELWALL.

EXTRACT OF A LETTER FROM
MR. JOHN KEETMAN, JUN.

SECRETARY OF THE MISSIONARY
SOCIETY AT ELBERFELD.

Jan. 6, 1822.

Dear Sir,

ALLOW me to transmit to you some copies of a small pamphlet, containing an account of the solemn baptism of a Jewish convert, who had formerly been a Rabbin. We have reason to believe, that a solid work of grace has commenced in him, which, we trust, will be completed to the day of our Lord Jesus Christ. It is a circumstance which deserves to be noticed, that no temporal advantages led him to this change; but a strong conviction of the folly of the tradition of the Talmud, and a powerful persuasion that Jesus of Nazareth is the promised Messiah, have prevailed upon him to confess his blessed name, notwithstanding the difficulties and persecutions to which he has thereby

been exposed. His excellent understanding, joined to a profound knowledge of the Talmud and of the Hebrew language, peculiarly qualify him for a teacher, and we hope the Lord will point out a place for him to labour in his vineyard. He is now on a tour among his Jewish brethren, in the course of which he will not fail to meet with severe trials, which will teach him many a profitable lesson of humility.

On Ascension-day another Jew, a merchant's clerk, was baptized by the Rev. Mr. Doring. He was brought to the Lord, more by a deep sense of his natural depravity, than by learned researches; and we indulge the pleasing hope, that he has found acceptance and peace with the Lord.

To the Rev. Dr. Steinkopf.

VISIT TO THE SEMINARY.

THE Rev. Messrs. Simeon, Sargent, Hawtrej, and M'Caul, paid the usual half-yearly visit to the Seminary at Stansted, on Wednesday, the 18th of June. They were met by the Rev. Messrs. Barbut, Dusantoy, Benwell, Bingham, and Surridge.

The five Students were examined separately; in Hebrew by Mr. D'Allemand, and in Latin, Greek, &c. by the Rev. E. Jacobs, and were afterwards questioned by the gentlemen present, on subjects connected with doctrinal, experimental, and practical religion.

The Examining Committee were highly satisfied with the progress made by the Students in the languages; a progress which at once reflected credit on their Tutors and themselves. But they had still greater satisfaction in finding that they were advancing in Divine knowledge and grace; and consequently in a fitness for the holy but arduous work for which they were preparing. The

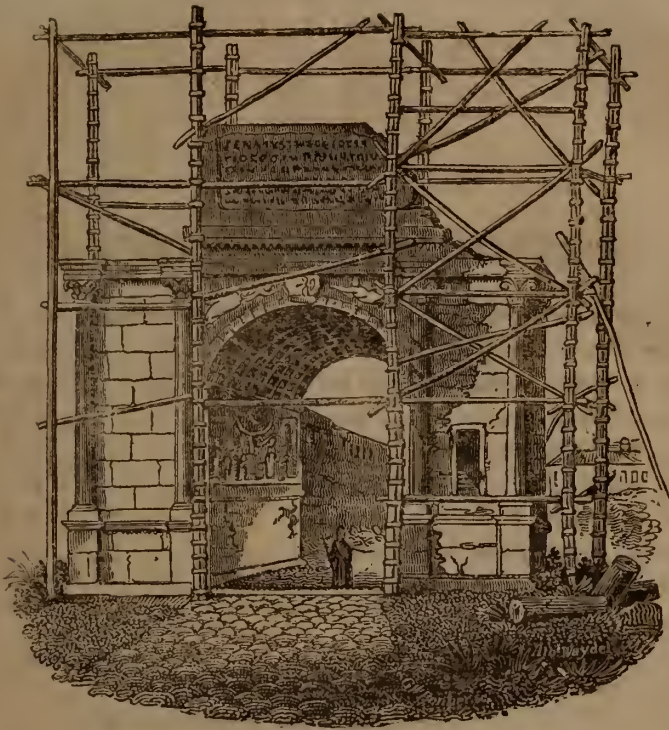
Committee were thankful to observe in them, not only clear views of the fundamental doctrines of the Gospel, but a measure of that humility meekness, and love, which the belief of those doctrines is calculated to produce; and they entertain an earnest hope, that all of them, under God's blessing, may hereafter become faithful and useful Missionaries to the lost sheep of the house of Israel.

DEPARTURE OF THE REV. A. M'CAUL AND MR. O'NEILL.

MR. M'Caul having, under the Divine blessing, sufficiently recovered his health, and having received priest's orders, has returned, with his wife and Mr. O'Neill, who has been for some time at our Seminary, towards the scene of his former labours. They will be met in Germany by the Rev. Mr. Thelwall, and proceed with him to visit the Asylum for Converted Jews at Stockaupp, near Dusseldorf, Frankfort, Dresden, and other Missionary stations; after which Mr. Thelwall will return to Holland, and Messrs. M'Caul and O'Neill will go on to Warsaw.

Two Sermons in aid of our Society were preached at Sir George Wheler's Chapel, Spitalfields, on Sunday, the 22d of June: that in the Morning by the Rev. C. S. Hawtrej, and that in the Afternoon by the Rev. E. Bickcrsteth. The Collections amounted to £21.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, July 6th,—ISAAC A TYPE OF THE MESSIAH. It will be preached by the Rev. W. Evanson.



ARCH OF TITUS,

NOW REPAIRING AT ROME BY THE DIRECTION OF THE POPE.

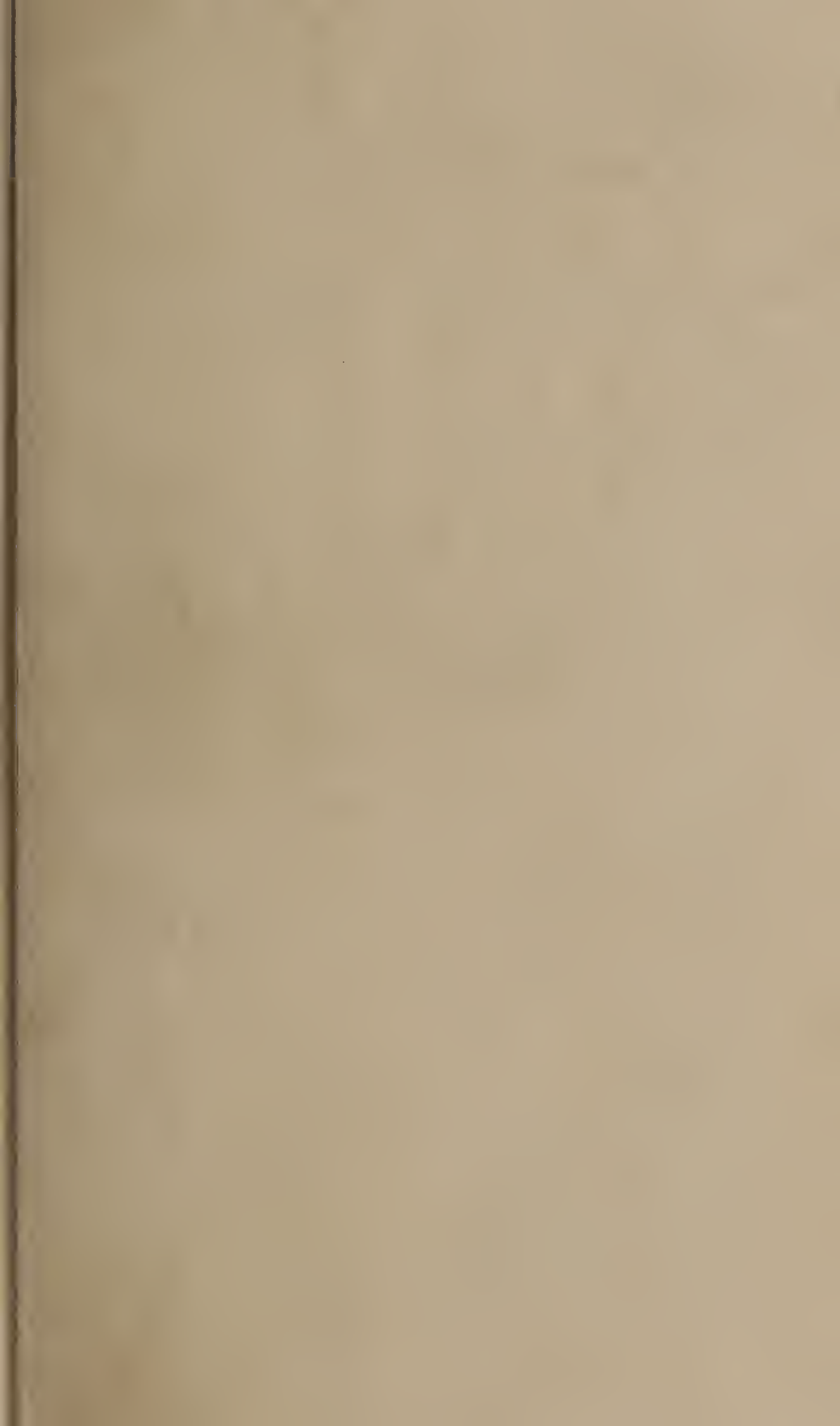
La pensée passagère.

How many centuries have roll'd
 Since Holy Salem's fall !
 Shall Papal structure still uphold
 Imperial Titus' wall ?
 Shall not the Christian world be fill'd
 With shame to see such things ?
 We will arise, O Lord ! and build
 Thy temple, King of Kings !
 E'en now thy turrets seem to rise,
 Built up by Faith and Love ;
 Fram'd from the pattern in the skies,
 Jerusalem above !

Rome, April 9th, 1823.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Gell, Rev. Robert, Wirksworth	(for Palestine Fund)	10	0	0
Jesson, Thomas, Esq. Hill Park, Westerham, Kent	...	10	10	0
Lady, by Messrs. Smith, Payne, and Co.	.....	5	0	0
Mayers, Miss, Iver, collected in a Box	.....	0	17	0
Parry, Rev. John, Clocaenoy, Ruthin, North Wales	.....	1	0	0
Rose, Miss, by Rev. B. Woodd	.....	1	0	0
Rose, Miss Emily, by do.	.....	1	0	0
Strachan, Mrs. Clapham, collected by her	..	2	12	0
Goathurst (near Bridgewater) Society, by Miss Parsons	.....	6	7	0
London :				
Ladies' Work, produce of Sale of	.....	254	7	9
Wheler Chapel, Spitalfields, (Rev. J. Pratt, Minister)				
	collected after a Sermon by Rev.			
	C. S. Hawtrey, (Morning)	16	5	8
Do.	do. by Rev. E. Bickersteth, (Afternoon)	5	2	6
Retford (Nottinghamshire) Society, by Rev. J. W. Brooks	.....	10	0	0
Wirksworth Society,	by Miss E. Blackwall...	8	10	0
Do. a Friend,	by Do.	10	10	0
Worcester Ladies' do.	by Rev. D. Morgan	25	5	6



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